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ARCHAEOLOGICAL SURVEY OF INDIA

ANNUAL REPORT

ON

INDIAN EPIGRAPHY

FOR

1958-59

TAMIL NADU STATE DEPARTMENT OF ARCHAEOLOGY
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MADRAS

प्रत्नकीर्तिमपावृणु

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EDITED BY

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Government Epigraphist for India
Ootacamund, South India

CONTENTS

		Pages
1.	Topographical Index	i—viii
2.	Dynastic Index	ix—xii
3.	Introduction	1—25
4.	Appendix A : Copper Plates	26—28
5.	Appendix B : Inscriptions on Stone and Other Materials	29—104
6.	Appendix C : Inscriptions of Pre-1945-46 Collections	105—115
7.	Appendix D : Arabic and Persian Inscriptions	116—133
8.	Appendix E : Coins and Seals	134—136
9.	Appendix F : Photographs	137—139

PLATES

No. 1. Charter of Trilōchanapāla of Lāṭa (No. A 4)

No. 2. (a) Inscription of Western Chālukya Kīrttivarman (No. B 23)

(b) Do.

No. 3. (a) Vaṭṭeḻuttu Inscription from Suchīndram (No. B 450)

(b) Kachavi Inscription of Rāshṭrakūṭa Dhōra Dhārāvarsha (No. B 558)

No. 4. (a) Eastern Gaṅga record in Tamiḻ Language (No. B 110)

(b) Ēkliṅgjī Inscription (No. B 786)

Topographical Index

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No	
		ANDHRA		
Adilabad	Mudhol	Basar	B	1—12
Do.	Do.	Bhaisa	B	13—14
Anantapur	Tadpatri	Chandana	B	15—19
Do.	Do.	Kōna-Rāmēśvaram	B	20
Do.	Do.	Kōna-Uppalapāḍu	B	21
Do.	Do.	Nagarūru (hamlet of Yāḍiki).	B	22
Do.	Do.	Peddapēṭa (do.)	B	23
Do.	Do.	Pinnapalli (do.)	B	24
Do.	Do.	Rāyalacheruvu	B	25
Do.	Do.	Vīrāreḍḍipalle (hamlet of Kamalapāḍu).	B	26
Do.	Do.	Yāḍiki	B	27—63
Chittoor	Chandragiri	Muṇḍlapūḍi	B	64
Do.	Chittoor	Yādamari	B	65—70
Do.	Kalahasti Dn.	Gājulapeḷḷūru	B	71
Godavari, West	Tadepallegudem	Anantapalle	B	72—73
Do.	Tanuku	Kantēru	B	74
Do.	Do.	Mallēśvaram	B	75—76
Do.	Do.	Piṭṭalavēmavaram	B	75—76
Guntur	Palnad	Nāgārjunikoṇḍa	B	77—84
Hyderabad	Hyderabad	Gōlkoṇḍa	B D	85 1—2
Do.	Do.	Hyderabad	D	3—19
Karimnagar	Huzurabad	Kaṭukūru	B	86
Do.	Manthani	Aḍvisōmanipalle	B	87
Do.	Do.	Baguḷḷa	B	88
Do.	Do.	Kāḷēśvaram	B	89—91
Do.	Do.	Kāśīpēṭa	B	92—93
Do.	Do.	Khammampalle	B	94
Do.	Do.	Manthani	B	95—100
Do.	Do.	Pōtāram	B	101
Do.	Sultanabad	Sundella	B	102
Kurnool	Kurnool	Būḍidapāḍu	B	103
Do.	Do.	Gondiparla	B	104
Do.	Do.	Lañjapōlūru	B	105
Do.	Pattikonda	Erraguḍi	C	322
Do.	Do.	Maddikera Agrahāram	B	106
Mahbubnagar		Koḍaṅgal	D	20—21
Nalgonda	Devarakonda	Ēlēśvaram	B	107
Visakhapatnam	Bhimlipatnam	Kanumeṭṭa	B	108—09
Do.	Do.	Rāvāḍa	B	110
Do.	Sarvasiddhi	Dimili	B	111
Do.	Do.	Gōpālpaṭṇam	B	112—13
Do.	Do.	Sarvasiddhi	B	114

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		ANDHRA—*contd.*		
Warangal	Mulugu	Palampet	B	115—16
Do.	Warangal	Dharmasāgar	B	117
Do.	Do.	Hanumakoṇḍa	B	118—21
Do.	Do.	Maṭṭewāḍa (Warangal)	B	122—23
Do.	Do.	Muppavaram	B	124
Do.	Do.	Nārāyaṇagiri	B	125
Do.	Do.	Rāparti	B	126—27
Do.	Do.	Urusu	B	128—29
			D	22—23
Do.	Do.	Vālēru	D	24
Do.	Do.	Waradanapēṭa	B	130
Do.	Do.	Zafargaḍh	B	131
		BENGAL, WEST		
Burdwan	Kalna	Kalna	D	25—26, 28
Calcutta (24 Parganas)		Alipore	B	132—47
Calcutta		Calcutta	D	25—28
Murshidabad	Lalbagh	Naginabagh	D	27
		BIHAR		
Bhagalpur	Bihpur	Nagarpara	B	152
Gaya		Naudiha	B	148
Muzaffarpur	Hajipur	Hājīpur	D	29
Patna	Biharsharif	Bihārsharif	C	323—24
Do.	Do.	Nālandā	C	325—28
Do.	Do.	Rājgīr	C	329
Do.	Do.	Silāo	C	330
Do.	Patna	Pāṭnā	B	149—52
Shahabad	Sasaram	Tārāchaṇḍī	B	153
		BOMBAY		
Ahmedabad		Vallabh Vidyānagar	A	1
Aurangabad	Aurangabad	Auraṅgābād	A	2—3
			B	154
			D	30—32
Do.	Do.	Daulatābād	B	154—55
			D	33—51
Do.	Do.	Ellōrā	B	156—59
Do.	Bhokardan	Ajaṇṭā	B	160
			C	331
Do.	Paithan	Paiṭhān	B	161—64
Do.	Do.	Jaṅglā	B	165—66
Do.	Do.	Kagzipura	D	52—54
Do.	Do.	Khuldābād	D	55—72
Baroda	Baroda	Baroda	A	4

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		BOMBAY—*concld.*		
Bombay		Bombay	B	167—71
			C	332—39
Chanda		Deoṭēk	B	173
Kolaba	Uran	Chāñje (near Uran)	C	333—34
Do.	Do.	Ranvad (do.)	C	335
Nagpur	Nagpur	Nāgpūr	B	172—74
Do.	Ramtek	Rāmṭēk	C	340
Do.		Pauni	B	174
Nanded	Bhokar	Bhōkar	B	175—77
			D	73
Do.	Deglur	Deglūr	D	74
Do.	Do.	Dēvapur	B	178
Do.	Do.	Ērgi (Khurd)	B	179—81
Do.	Do.	Hoṭṭal	B	182—83
Do.	Do.	Karaḍkhel	B	184—92
Do.	Do.	Taḍkhel	B	193—94
Do.	Kandhar	Bahādurpur	B	195
Do.	Do.	Kandhār	B	196
Do.	Nanded	Ardhāpur	B	197—98
Do.	Do.	Lōhān	B	199
Do.	Do.	Malegāon	D	75
Do.	Do.	Nanded	D	76—78
Parbhani	Basmath	Bāsmathnagar	B	200—01
Do.	Hingoli	Auṇḍhā	B	202—04
Do.	Parbhani	Dāmpurī	B	205
Do.	Do.	Parbhāni	B	206
			D	79
Do.	Do.	Piṅgli	B	207—09
Do.	Do.	Ukhlād	B	210—79
Sabarkantha	Idar	Idar	C	341—42
Surat		Navsārī	B	280
Thana	Bassein	Agāshi	C	336
Do.	Do.	Bassein	C	337
Do.	Do.	Sōpārā (Koprad)	B	170
Yeotmal	...	Ḍōṅgargāon	C	343
		DELHI		
Delhi		Mehraulī	C	344—74
		KERALA		
Kollam	Kollam	Kollam	B	475
Kozhikode	Ernad	Eḷuttukkallu	B	281
Do.	Do.	Pulpatta	B	282
Palghat	Palghat	Polpully	B	283
Trivandrum	Neyyatinkara	Viḷiñam	B	471—72

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		MADHYA PRADESH		
Bhilsa	Bhilsa	Bhīlsā	B	284—299
			D	80
Bilaspur	Bilaspur	Bilaspur	A	5
Do.		Mallār	A	5—8
Do.		Semarsal	C	375
Dhar		Dhār	A	9
Do.		Māndhātā	A	9
Mandasaur	Mandasaur	Mandasaur	A	1
Nimar	Burhanpur	Bohardā	B	172
Raipur	Raipur	Raipur	A	6—8
Do.		Rājim	C	376
Rajgadh		Bihār-kotrā	C	339
Satna	Nagod	Barhut	B	300
Shahdol		Shahdol	E	1—5
		MADRAS		
Arcot, North	Tiruvannamalai	Vāsudēvanpaṭṭu	B	301—02
Arcot, South	Chidambaram	Chidambaram	B	303—40
Do.	Do.	Kāṭṭumannārguḍi	B	341—42
Do.	Do.	Gūḍalaiyāttūr	B	343
Do.	Do.	Mammaṅgalam	B	344
Do.	Do.	Puḍaiyūr	B	345—50
Do.	Do.	Śiṅgārattōppu (hamlet of Chidambaram).	B	351
Do.	Do.	Śrīmushṇam	B	352—65
Do.	Cuddalore	Vēṅgaḍampēṭṭai	B	366—70
Do.	Viluppuram	Āṇāṅgūr	B	371—76
Do.	Vriddhachalam	Rājēndrapaṭṭiṇam	B	377—83
Chingleput	Chingleput	Mahābalipuram	B	384
Do.	Kanchipuram	Neṭṭēri	B	385
Do.	Saidapet	Aḍaiyār	B	385
Do.	Sriperumbudur	Tiruvēṛkāḍu	B	386—96
Do.	Tiruvallur	Āṭrambākkam	B	397
Do.	Do.	Dēvandavākkam	B	398
Do.	Do.	Meyyūr	B	399—404
Do.	Do.	Odappai	B	405
Do.	Do.	Vēmbēḍu	B	406
Coimbatore	Coimbatore	Ikkarai-Bōḷuvāmpaṭṭi	B	407—20
Do.	Do.	Pērūr	B	421—46
Kanyakumari	Agastisvaram	Iravipudūr	B	477
Do.	Do.	Kanyākumari (Cape Comorin)	C	377
Do.	Do.	Maruṅgūr	B	474
Do.	Do.	Suchīndram	B	447—70

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		MADRAS—*concld.*		
Kanyakumari	Kalkulam	Maṇalikkarai	B	476
Do.	Do.	Padmanābhapuram	B	471—77
Do.	Do.	Pañchavaṇkāḍu	B	473
Madras	Madras	Madras	A	10
Madurai	Melur	Tiruvādavūr	B	478—85
Do.	Nilakkottai	Ammaiyanāyakkaṉūr	B	486—94
Do.	Palani	Veriyappūr	B	495
Do.	Periyakulam	Ḍombachchēri	B	496—99
Do.	Do.	Kuṉṉūr	B	500—01
Nilgiris	Coonoor	Coonoor	A	11—12
Do.	Ootacamund	Ootacamund	E	6—50
Ramanathapuram	Tiruppattur	Vēlaṅguḍi (D)	B	502—10
Salem	Dharmapuri	Perumbālai	B	511
Do.	Harur	Irumāttūr	B	512
Tanjore		Paḷḷaṅkōvil	A	10
Tiruchirapalli	Kulittalai	Kaḍavūr	B	513—19
Do.	Do.	Tēvarmalai	B	520—21
Tirunelveli	Ambasamudram	Śiṅgampaṭṭi	B	522
Do.	Koilpatti	Pāṇḍavarmaṅgalam	A	13
Do.	Tiruchchendur	Āḷvārtirunagari	B	523—26
Do.	Tirunelveli	Pēṭṭai	A	14
Do.	Do.	Tirunelvēli	A	14
Do.	Do.	Ukkiraṇkōṭṭai	B	527
		MYSORE		
Bijapur	Indi	Nimbāḷ (Budruk)	A	2—3
Dharwar	Dharwar	Narēndra	B	528
Do.	Hirekerur	Aṇaji	B	529—34
Do.	Do.	Araḷikaṭṭi	B	535—39
Do.	Do.	Bhairavanapāda	B	540—42
Do.	Do.	Bhōgāvi	B	543
Do.	Do.	Chapparadahaḷḷi	B	544—45
Do.	Do.	Chaṭṭanahaḷḷi	B	546—47
Do.	Do.	Chinmuḷugund	B	548—54
Do.	Do.	Haḷḷūr	B	555—56
Do.	Do.	Hirekerūr	B	557
Do.	Do.	Kachavi	B	558—63
Do.	Do.	Kaṇavi Shidgēri	B	564
Do.	Do.	Khaṇḍēbāgūr	B	565—66
Do.	Do.	Kirgēri	B	567
Do.	Do.	Kōḍamaggi	B	568—74
Do.	Do.	Mēdūr	B	575—84
Do.	Do.	Nāgavanda	B	585—8

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		MYSORE—*contd.*		
Dharwar	Hirekerur	Niḍanēgila	B	589—91
Do.	Do.	Niṭṭūru	B	592—93
Do.	Do.	Oḍenapura	B	594—95
Do.	Do.	Parvata-Shidgēri	B	596
Do.	Do.	Puradakēri	B	597
Do.	Do.	Varāha	B	598—603
Do.	Do.	Vīrāpura	B	604
Do.	Do.	Yammiganūr	B	605—11
Do.	Shirhatti	Lakshmēśvar	B	612—22
Gulbarga	Chincholi	Chimmanchōḍ	B	623
Do.	Do.	Chiñchōli	D	81—84
Do.	Do.	Huḍthahaḷḷi	B	624
Do.	Do.	Itibārpūr	B	625
			D	85
Do.	Do.	Kerōḷi	B	626
Do.	Do.	Kēswār	B	627—31
Do.	Do.	Mogha	B	632—33
Do.	Do.	Niḍgunda	B	634—35
Do.	Do.	Pastāpur	B	636
Do.	Do.	Peñchiganpaḷḷi	B	637—38
Do.	Do.	Shirhaḷḷi	B	639—40
Do.	Do.	Tāḍpaḷḷi	B	641
Do.	Gulbarga	Gulbarga	D	86—113
Do.	Do.	Hīrāpur	D	114—21
Do.	Shahpur	Koḍamanahaḷḷi	B	642
Do.	Shorapur	Dēvāpur	B	643
Do.	Do.	Kembhāvi	B	644—50
			D	122—23
Kanara, North	Ankola	Kaṇagil	B	651
Kanara, South	Karkala	Īḍu	B	652
Do.	Do.	Kārkaḷa	B	653—54
Kolar	Chintamani	Kōnappalli	B	655—56
Do.	Sidlaghatta	Siḍlaghaṭṭa	B	657
Do.	Srinivasapur	Ālavaṭṭa	B	658—60
Raichur	Devadurg	Gabbūr	B	661—73
Do.	Gangavati	Ānegondi	B	674—83
Do.	Lingsugur	Bhōgāpur	B	684
Do.	Do.	Gauḍūr	B	685—86
Do.	Do.	Halkāvaṭigi	B	687—92
Do.	Do.	Jāvūr	B	693
Do.	Do.	Kamaladinni	B	694—96
Do.	Do.	Kōṭā	B	697—701
			D	124

Topographical Index—*contd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		MYSORE—*concld.*		
Raichur	Lingsugur	Lingsugūr (Chhāvaṇi)	B	702
Do.	Do.	Māchanūr	B	703
Do.	Do.	Maraḷi	B	704
Do.	Do.	Mudgal	B D	705—09 125—26
Do.	Do.	Navali	B	710—15
Do.	Do.	Sultānpur	B	716—18
Do.	Do.	Talēkhān	B	719—20
Do.	Do.	Talikaṭ	B	721
Do.	Do.	Tavaga	B	722
Do.	Raichur	Malihābād	B D	722-A 127
Do.	Do.	Raichur	B D	723 128—57
		ORISSA		
Cuttack	Cuttack	Cuttack	A	15
Do.	Do.	Parāhāṭ	B	724
Dhenkanal		Tālcher	A	15
Puri	Khurda	Bhubaneswar	B	725—35
		RAJASTHAN		
Ajmer	Ajmer	Ajmēr	C D	378—79 158—66
Do.	Do.	Tārāgaḍh	D	169
Chitorgadh	Chitorgadh	Chitōrgaḍh	B	736—58
Jaipur	Amber	Amber	B	759—61
Do.	Bairat	Bairāṭ	B	762—63
Jodhpur		Ajahārī	C	378
Kotah		Baḍvā	C	380
Nagaur	Bari Khatu	Bari Khatu	D	170—82
Sirohi		Rōhērā	A	16
Udaipur	Banswara	Arthūṇā	C	379
Do.	Kurabar	Āṭh	B	764—68
Do.	Do.	Jagat	B	769—78
Do.	Nathdvara	Dēlvāḍā	B	779—81
Do.	Do.	Khamnōr	B	782—85
Do.	Udaipur	Ēkliṅgjī	B	786—87
Do.	Do.	Udaipur	C	381
Do.		Kumbhalgaḍh	C	381

Topographical Index—*concld.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and No.	
		UTTAR PRADESH		
Allahabad	Allahabad	Allāhābād	D	183—88
Almora		Dwārāhāṭ	C	382—87
Do.		Jāgēśvar	C	388—403
Banaras (Varanasi)	Varanasi	Sārnāth	C	404—05
Do.	Do.	Vārāṇasī (Banāras)	D	189—95
Etah		Sōrōn	C	406
Hamirpur		Mahōbā	C	422
Hardoi	Belgram	Bēlgrām	D	196—200
Jaunpur	Jaunpur	Jaunpur	D	201—10
Jhansi	Lalitpur	Deogarh	C	407—418
Do.	Do.	Lalitpur	C	419—21
Lucknow	Lucknow	Lucknow	A	17
			C	422—24
			D	211—26
Mathura	Mathura	Bṛindāvan	C	425—26
Do.	Do.	Mathurā	B	788
			C	427—31
Do.		Mōrā	C	428-29
		FOREIGN COUNTRIES		
		BURMA		
Akyab		Mrohaung	D	227—29
		ENGLAND		
Alton		Blundens	B	789—95
		MALAYA		
Kedah		Kedah	B	789—95

Dynastic Index

Dynasty	Appendix	Nos.
Ādil Shāhī	D	88—92, 94—95, 97—100, 102, 105, 114, 125, 129—32, 134—36, 138, 146—47.
Audh, Nawābs of	D	214—15
Aulikara	C	339
Bahmanī	D	35—36, 44, 54, 58—59, 86, 101, 103, 109—13, 122, 128, 133, 141, 143, 156.
Bhauma-Kara	B	727
Chāhamāna	C	373—74
Chālukya of Bādāmi	B	15—18, 23, 26
Chālukya of Kalyāṇa	B	12, 95, 179—94, 528, 552—53, 556, 564, 568—69, 576—78, 585, 605, 620, 633, 639—40, 643—44, 661, 663—65, 667—69, 672, 686, 693, 701, 703, 710—11, 714—15, 720.
Chaulukya of Lāṭa	A	4
Chālukya of Vēṅgī	B	112
Chandēri, Rulers of	C	408, 410, 417, 421
Chēdi-Mahāmēghavāhana	B	735
Chōḷa	B	64, 303, 305, 310, 312—14, 317, 321—24, 330—34, 345—46, 350, 352—53, 355, 357, 359, 372—76, 386—92, 394, 396, 399—401, 406, 448, 455—56, 466, 468, 527, 660.
	C	377
Chōḷa-pāṇḍya	A	13
Gāhaḍavāla	A	17
Gaṇḍagōpāla	B	71
Gaṅga, Eastern	B	110
Guhila of Mēdapāṭa (Mewar)	A	1
	B	737, 739, 749, 774, 784, 786—87
	C	381
Guhila of Vāgaḍa	B	773, 775
Hoysaḷa	B	407, 430, 433, 511, 597, 635
Ikshvāku	B	78—79, 84
Kadamba	B	651, 687—88, 712
Kākatīya	B	86, 89, 94, 100, 102, 115, 117—18, 124, 126—27, 130.
Kalachuri of Tripurī	B	284

Dynastic Index—*contd.*

Dynasty	Appendix	Nos.
Kalachuri of Kalyāṇa (Kalachurya)	A	3
	B	571, 589—90, 606—08, 610
Khaljī	C	363
Koṅgu, Rulers of .	B	408, 410—18, 420—29, 431—32, 435—42, 445-46, 495.
Kushāṇa	C	429
Madurai, Sulṭāns of	B	506
Mamlūk	D	170—71
Marāṭhā of Satārā .	B	161—62, 164, 329, 344
Maukhari	C	380
Maurya .	B	763
	C	322
Mughal (Timurid) .	B	85, 762
	C	425—26
	D	29, 38, 80—81, 104, 126, 173, 178, 182
Nala .	C	376
Nizām Shāhī .	B	198
Noḷamba .	B	655, 659.
Pallava .	A	10
	B	384
Pallava, Later .	B	318—20, 335
Paramāra of Chandrāvatī (Ābū) .	A	16
	C	378
Paramāra of Mālava .	A	9
	B	286
	C	343
Paramāra of Vāgaḍa .	C	379
Pāṇḍya .	A	14
	B	306—09, 311, 315—16, 325, 327, 381—82, 409, 447, 449—52, 454, 459, 469, 471—72, 478—85, 490, 496—500, 503—05, 507—10, 516—19, 523—26.

Dynastic Index—*contd.*

Dynasty	Appendix	Nos.
Quṭb Shāhī	D	1, 20
	E	1—5
Rāshṭrakūṭa	B	131, 195, 530, 536—40, 558, 565, 582, 619, 621, 624, 632, 634.
Rāṭhōḍ	B	172
Raṭṭa	B	197
Śaka of Mathurā	C	428, 430
Śambuvarāya	B	393
Śarabhapurīya	A	5—8
Sayyid of Bengal	D	25—26
Sharqī	D	196—97
Śilāhāra	B	171
	C	332—37
Sōmavaṁśī	B	726
Telugu-Chōḍa	B	395
Travancore, Rulers of	B	453, 470, 470
Tughluq	C	364, 367—68, 370, 419
	D	43, 52, 60, 183, 189—90, 202
Tuṅga of Yamagartā	A	15
Vākāṭaka	B	173
Vākāṭaka of Vatsagulma	B	165
	C	331
Vēlanāṇḍu	B	111
Vēṇāḍu, Rulers of	B	457, 476—77
Vijayanagara	B	24—25, 30, 32, 45, 63, 67, 69—70, 90, 105, 301—02, 341, 348, 360, 377—79, 397, 512, 547, 595, 613, 652, 677—78, 681—83, 696—99, 717.
Yādava of Dēvagiri	B	13, 170, 280, 533, 545, 548, 555, 572, 596, 611, 661, 670—71, 694—95.
	C	338, 340

Dynastic Index—*concld.*

Dynasty	Appendix	Nos.
Miscellaneous	A	2, 11—12
	B	1—11, 14, 19—22, 27—29, 31, 33—44, 46—62, 65—66, 68, 72—77, 80—83, 87—88, 91—93, 96—99, 101, 103—04, 106—09, 113—14, 116, 119—23, 125, 128—29, 132—60, 163, 166—69, 174—78, 196, 199—279, 281—83, 285, 287—300, 304, 326, 328, 336—40, 342—43, 347, 349, 351, 354, 356, 358, 361—71, 380, 383, 385, 398, 402—05, 419, 434, 443—44, 458, 460—65, 467, 473—75, 486—89, 491—94, 501—02, 513—15, 520—22, 529, 531—32, 534—35, 541—44, 546, 549—51, 554, 557, 559—63, 566—67, 570, 573—75, 579—81, 583—84, 586—88, 591—94, 598—604, 609, 612, 614—18, 622—23, 625—31, 636—38, 641—42, 645—50, 653—54, 656—58, 662, 666, 673—76, 679—80, 684—85, 689—92, 700, 702, 704—09, 713, 716, 718—19, 721—25, 728—34, 736—738, 740—48, 750—61, 764—72, 776—83, 785, 788—95.
	C	323—30, 341—42, 344—62, 365—66, 369, 371—72, ' 375, 382—407, 409, 411—18, 420, 422—24, 427, 431.
	D	2—19, 21—24, 27—28, 30—34, 37, 39—42, 45—51, 53, 55—57, 61—79, 82—85, 87, 93, 96, 106—08, 115—21, 123—24, 127, 137, 139—40, 142, 144—45, 148—55, 157—69, 172, 174—77, 179—81, 184—88, 191—95, 198—201, 203—13, 216—29.
	E	6 —50

ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1958-59

INTRODUCTION

During the year under report, 17 copper-plate grants were secured for examination and these have been listed in Appendix A. About 800 stone inscriptions listed in Appendix B were copied and examined. The village-to-village survey of the following areas was conducted : the Tadpatri, Warangal and Manthani Taluks in Andhra Pradesh ; the Parbhani and Nanded Taluks in Bombay ; the Chidambaram and Tiruvallur Taluks in Madras ; and the Lingsugur, Hirekerur and Chincholi Taluks in Mysore. Besides, a number of places in Bengal, Bihar, Madhya Pradesh, Orissa, Rajasthan and Uttar Pradesh were visited for copying inscriptions. Appendix C continued from the previous year's report contains 110 inscriptions. Appendices D, E and F contain lists respectively of Arabic and Persian inscriptions, Coins and Photographs.

Copper Plates

Of the 17 copper plates listed in Appendix A, Nos. 5-8 belong to the rulers of the Śarabhapurīya dynasty and were found at Mallār in the Bilaspur District, Madhya Pradesh. No. 5 belongs to king Jayarāja and is dated the 5th day of the month of Kārttika in the regnal year 5. The date of the record, which was issued from Śarabhapura like the king's other grants, is a few weeks earlier than that of the same king's Āraṅg plates (*CII*, Vol. III, pp. 191 ff.) issued on the 25th day of the month of Mārgaśira in the same regnal year. The object of the charter was to grant the village of Kadambapadrullaka in Antaranālaka as a rent-free holding to a Brāhmaṇa named Kapardisvāmin on the occasion of a lunar eclipse. The record was engraved by Achalasiṁha who also engraved the Āraṅg plates referred to above as well as another set of Mallār plates discussed below. The inscription has been published in *Ep. Ind.*, Vol. XXXIII, pp. 155 ff.

No. 8 also belongs to king Jayarāja and is dated in his 9th regnal year on the 5th day of the month of Jyēshṭha. This is the latest record of the ruler so far known. The object of the grant, issued from Śarabhapura, is to register the gift of the village of Mōkkēppikā situated in Nagarōttara-paṭṭa in favour of the Brāhmaṇas Mahīśvarasvāmin and Rudrasvāmin of Bhārgava-gōtra. The donor was Vatsa who was apparently the king's *haḍappagrāha* (*hṛitapragrāha*), 'officer in charge of the recovery of stolen properties'. An interesting feature of the record is that much of the grant portion is written on erasures, traces of the earlier writing being clear at many places. The record was engraved by Achalasiṁha. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 28 ff.

No. 6 was issued from Prasannapura, apparently named after king Prasanna or Prasannamātra of the Śarabhapura house, on the 27th Pausha in the fortyfirst regnal year of Pravara (I), son of Jaya-bhaṭṭāraka (*i.e.* Jayarāja). This king is known for the first time from the record under study. The donor was the king's younger brother Vyāghrarāja who is also a hitherto unknown member of the family. The charter records the gift of the village of Kūnturapadraka in Pūrva-rāshṭra to a Brāhmaṇa named Agnichandrasvāmin, son of Durgasvāmin of the Kāpy-Āṅgirasa *gōtra*. It is well known that the seal of the Śarabhapura kings bears the Gajalakshmī emblem. But the seal of the present charter exhibits certain symbols including the head of an animal (probably a lion) to front, and a conch-shell. Below the symbols, there is the legend *śrī-Vyāghrarājaḥ* written in Southern characters. We know that the grants of the Śarabhapurīya dynasty were written in the box-headed alphabet. But the characters of the record under review belong to the Southern alphabet of the nail-headed variety. A person named Jyēsthasiṁha seems to have engraved the plates. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 45 ff.

No. 7 was issued by Pravara (II) of the same house in his third regnal year from Śrīpura like the Ṭhākurdiyā plates (*Ep. Ind.*, Vol. XXII, pp. 15 ff.) of the same king. It records the gift of a village called Mitra-grāma, situated in Śaṅkhachakrābhōga, to the Brāhmaṇa Śubhachandra. Gōlasiṁha, engraver of the Ṭhākurdiyā plates, engraved the present record. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 53 ff.

No. 15 is a single plate found at Tālcher in the Dhenkanal District of Orissa. The seal bears the legend *śrī-Gayāḍa-tuṅgasya*. The charter was issued from Jayapura-kōṭṭa by *Mahārāja* Gayāḍatuṅga who was a *Mahāsāmantādhipati* and obtained the five *mahāśabdas* and 'the lordship of the entire Gōndrama (or, all the Gōndramas)'. The object of the record is to grant the village of Svalpa-kōmpai in the Khembāi *vishaya* in favour of *Bhaṭṭa* Bhāinādēva. It has been published in *Ep. Ind.*, Vol. XXXIV, pp. 95 ff.

No. 4 belongs to the Chaulukya ruler Trilōchanapāla of Lāṭa, whose Surat plates were published in *Ind. Ant.*, Vol. XII, pp. 201 ff. The record is dated in the Śaka year 972, Vikṛita, Pausha-śu. 9, Monday, solar eclipse (24th December, 1050 A.D.), while the Surat plates were issued a few weeks later on Tuesday, the 15th January 1051 A.D. The seal affixed to the plates bears the representation of Garuḍa in the centre facing front with a boar facing proper right below. To the left of Garuḍa are the crescent, parasol, goad, sword and drum symbols and to its right the sun, two standards with birds on the top, a fly-whisk and cymbals. It has been said that the seal affixed to the Surat plates exhibits 'an image of Śiva, in an attitude of meditation, with his accompaniments', although the description appears to be doubtful. *Mahāsāndhivigrahika* Śaṅkara, already known from the Surat plates, was the writer of the present charter. It records the grant of the village of Ēkallahāra, situated in Karmāntapura-116, to the Brāhmaṇa Tāråditya who belonged to the Bhāradvāja *gōtra* and the Āṅgirasa, Bārhaspatya and Bhāradvāja *pravaras* and was a *sthānika* of Rōhiḍa-mahāsthāna. See *Ep. Ind.*, Vol. XXXVI, pp. 12 ff., for this inscription.

No. 17 belongs to king Vijayachandra of the Gāhaḍavāla dynasty and was issued on Friday, the seventh *tithi* of the bright half of the month of Phālguna in Vikrama 1221. This is the earliest charter of the ruler, his other known records being dated in V.S. 1224 and 1225 (*Ep. Ind.*, Vol. IV, pp. 118 ff.; *Ind. Ant.*, Vol. XV, pp. 7 f.). Crown-prince Jayachchandradēva, mentioned in the other two epigraphs of Vijayachandra, is not referred to in the present grant. The charter records that, after bathing in the Yamunā at Kauśāmbī, the king granted the village of Kanhavarā in the Valai *pattalā* to a Brāhmaṇa named *Ṭhakkura* Narasiṁhaśarman of the Vāsishṭha *gōtra*, who was the son of *Ṭhakkura* Bharatha and grandson of *Ṭhakkura* Surānanda. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 223 ff.

No. 16 is an incomplete record of the Paramāras of Ābu, found at the village of Rōhērā in the former Sirohi State. It was noticed in the *Annual Report on the working of the Rajputana Museum* for the year ending 31st March 1932, and in G. H. Ojha's *Rājpūtānēkā Itihās*, Vol. I, 2nd ed., pp. 190 ff. The importance of the record lies in the fact that it gives a complete genealogy of the Paramāra rulers of Ābu from Utpalarāja to Dhārāvarsha who apparently issued the grant. The record has been published in *Ep. Ind.*, Vol. XXXII, pp. 135 ff.

No. 9 was discovered at Māndhātā in the Nimar District of Madhya Pradesh. The set consists of four plates with the figure of Garuḍa, the royal emblem of the Paramāras, engraved on the reverse of the last plate. The charter is dated Friday, Maitra (Anurādhā) *nakshatra*, Bhādrapada śu. 7 in V.S. 1331, Pramāthin, corresponding to the 10th August, 1274 A.D. The inscription records a grant of four villages made by *Sādhanika* Anayasiṁhadēva, along with his four sons Kamalasiṁha, Dhārāsiṁha, Jaitrasiṁha and Padmasiṁha, while he was staying at Maṇḍapa-durga, in favour of a number of Brāhmaṇas residing in the Brahmapurī at Māndhātṛi and belonging to various *gōtras* and *śākhās*. The grant was made with the permission of the Paramāra king Jayavarman *alias* Jayasiṁha. The inscription gives the genealogy of the Imperial Paramāras of Malwa and of a feudatory family of the Chāhamānas, to which the donor Anayasiṁha belonged. The record shows that Paramāra Jaitugi's successor was known by both the names Jayasiṁha and Jayavarman. There is a valuable reference to a historical event in verse 48 where it is stated that the Paramāra king Dēvapāla killed an *adhipa* of the *Mlēchchhas* in a battle fought near the city of Bhaillasvāmin. The claim of Dēvapāla in this stanza

of our inscription seems to suggest that the Paramāra king succeeded in recovering the city of Bhīlsā shortly after its conquest by Sulṭān Iltutmish. Śrīkaṇṭha was the writer of the charter and *rūpakāra* (artisan) Kānhāka its engraver. The latter person was also responsible for engraving the Māndhātā plates (*Ep. Ind.*, Vol. IX, pp. 117-23) issued by the same Paramāra king in V.S. 1317. The inscription has been published in *Ep. Ind.*, Vol. XXXII, pp. 138 ff.

No. 3 was discovered near the Śaṅkaraliṅga temple at Nimbāḷ (Budruk) in the Indi Taluk of the Bijapur District, Mysore, and belongs to the Kalachuri ruler Saṅkama II. It is dated in the year Parābhava, Mārgaśira śu. 5, Monday. The characters belong to the Southern Nāgarī alphabet of about the 12th century and the language is Sanskrit though there is Kannaḍa influence in some parts. According to the southern reckoning of Jupiter's cycle, the details of the date correspond to the 17th November 1186 A.D. Since, however, the rule of Saṅkama II ended several years earlier in 1180 A.D. (*Bom. Gaz.*, Vol. I, Part ii, pp. 486 ff.), the charter does not appear to be genuine. The inscription records the grant of the village of Bobbulavaddhe, situated in Aṅkullage-50 which formed a part of Tarikāḍa-kampaṇa, made by the king Saṅkama II together with his wife Kuṅkumadēvī in favour of the temple of Kōṭiliṅgēśvara at Nimbahura, *i.e.* the god Śaṅkaraliṅga of Nimbāḷ, for repairs to the temple and the worship of the deity. The grant was accepted by Nāgiseṭṭi apparently on behalf of the deity. The record also mentions the name of the king's minister, Mallikārjuna. It was written by *Paṇḍita* Gollaṇa and engraved by Paṇḍaya who was also the engraver of the Behatti plates (*Ind. Ant.*, Vol. IV, p. 172) of the same king. The inscription has been published in *Ep. Ind.*, Vol. XXXIV, pp. 227 ff.

No. 10 is a Pallava charter dated in the 6th regnal year of Vijaya-Siṁhavarman. The seal of the charter consisting of five plates exhibits the bull facing left, together with a lamp in its front and an umbrella above with some indistinct symbols between the umbrella and the bull. Amongst these, the emblem above the hind part of the bull looks like a Śiva-liṅga while the one below the left end of the umbrella is a flywhisk. There is a damaged legend reading *śrī-Siṁhavarmaṇaḥ pātra(tr-ā)skhalita-vritt[ī]nāṁ śāstra-mā......* The right half of the first plate, engraved only on its inner side, is broken and missing. The other plates are engraved on both sides, except the last which is engraved on one side only. The charter consists of two sections, one in Sanskrit verse and the other in Tamil prose. The Pallava genealogy traced in the partially preserved first plate mentions Vishṇu (Ambujanābha), [Brahman], Aṅgiras, Bṛihaspati (Gīrvāṇēśa), [Śa]myu, Bharadvāja, Drōṇa, Aśvatthāman ([Pu]raripōr=aṁśaḥ), Pallava and Aśōka. The second plate begins with the mention of Siṁhavarman, the father of Siṁhavishṇu who is praised highly for his prowess and is stated to have conquered the fertile Chōḷa country on the banks of the Kāvērī and excelled Siṁhavishṇu (Narasiṁha) and Jishṇu (Arjuna). Then the charter records that king Siṁhavarman granted the village of Śramaṇāśrama to Vajranandin of Nandi-saṅgha at Vardhamānēśvara-tīrtha for conducting the worship of Lord Jina. Narabhaya was the *ājñapti* and Mēdhāvin the composer of the Sanskrit section, called a *praśasti* in the record itself. The Tamil portion is addressed to the *nāṭṭār* of Perunagar-nāḍu and records that, in the sixth year of Vijaya-Siṁhavarman, the village of Amaṇśērkkai in Perunagar-nāḍu as well as 16½ *paṭṭis* of land at Tāmar were granted as *paḷḷichchandam* to Vajranandikkuravar in Paruttikkuṉṟu. The *nāṭṭār* were directed to demarcate the boundaries and to issue an authorised document regarding the boundaries.

The inscription is interesting in many respects. Siṁhavarman and his son Siṁhavishṇu are evidently identical respectively with the homonymous grandfather and father of the great Pallava king Mahēndravarman I (c. 600-630 A.D.). Siṁhavishṇu is known to us as Avanisiṁha (*SII*, Vol. II, pp. 501 ff.) and as one who subjugated the Kaḷabhras (*ibid.*, pp. 342 ff.) and he is also credited with the conquest of the Chōḷa country described as bedecked with the garland that was the Kāvērī. Though our charter is dated in the 6th year of Siṁhavarman's reign, it speaks more about Siṁhavishṇu probably because the grant was made at his request and it was he who was the first to extend Pallava sway in the south. Siṁhavishṇu's conquest of the Kāvērī region is referred to in nearly the same words in the Velurpalaiyam plates of Nandivarman III (*ibid.*, Vol. III, pp. 501 ff.). The grant of land by Siṁhavarman to the Jaina ascetics living at Paruttikkuṉṟu which is a locality near Kāñchīpuram is interesting. Though we do not know the religious leanings of Siṁhavarman, his son is known to have been a worshipper of Vishṇu (*ibid.*, Vol. II, pp. 391 ff.). This gift is

significant as reflecting the growing influence of Jainism. We also know that Mahēndravarman, Siṁhavishṇu's son and successor, was originally a Jain and became later converted to Śaivism under the influence of Appar, one of the four Śaiva saints (*Periyapurāṇam*, Kovai Tamil Sangam, verse 1411 ; *SII*, Vol. I, p. 29). As regards Mēdhāvin the composer of the Sanskrit section which is called a *praśasti*, it may be noted that the composer of the Sanskrit portion of the Udayendiram plates of Nandivarman Pallavamalla (*SII*, Vol. II, pp. 361 ff., text line 105) was Paramēśvara, the son of Chandradēva and a descendant of Mēdhāvin who is apparently identical with the person of the same name mentioned in our record. Among the places mentioned in the inscription, Perunagar is the locality of the same name in the Kanchipuram Taluk and Tāmar is Tāmal in the same Taluk. Amaṇśērkkai (Śramaṇāśrama of the Sanskrit portion), the village granted, cannot be identified definitely since there are several villages around Perunagar with names like Ammaṇantāṅgal, Ammaṇambākkaṁ, etc.

In connection with the importance of the record, a word has to be said as regards its palaeography. The forms of most of the letters, e.g. *n*, *y*, *ṇ*, *bh*, etc., as found in this record, are met with in the Kūram plates (*SII*, Vol. III, Plates facing pp. 344-45) of Paramēśvaravarman I (c. 669-700 A.D.). The letter *v* has a slight opening at the upper right end as found in some cases in the Taṇḍantōṭṭam plates (*SII*, Vol. III, pp. 517 ff.) of Nandivarman Pallavamalla (c. 730-96 A.D.) although the form of the letter with wide opening at the top, which is no doubt a later development, is traceable in the Tiruvadi inscription (*SII*, Vol. VIII, No. 331) of Paramēśvaravarman II (c. 725-30 A.D.). The charter, therefore, may be regarded as a later copy of the original plates like such other copper-plate records as the Chura grant of Pallava Vishṇugōpavarman (cf. *Ep. Ind.*, Vol. XXIV, p. 139). Another point of interest is that our inscription offers the Pallava genealogy fabricated on the basis of their Bhāradvāja-gōtra as found in epigraphic records like the Vāyalūr inscription of Rājasiṁha II (Narasiṁhavarman II, c. 700-25 A.D.) and other documents (*Ep. Ind.*, Vol. XVIII, p. 147 ; *Successors of the Sātavāhanas*, p. 157).

No. 14 is from Daḷavāypuram in the Koilpatti Taluk of the Tirunelveli District, Madras. It is a set of seven plates, the first and the last of which are engraved on one side only while the rest are written on both sides and numbered in Vaṭṭeḷuttu numerals. On palaeographical grounds, the record may be assinged to the latter half of the ninth century. The plates are strung on a ring with a seal bearing the emblems of two fish, the tiger and the bow as well as the following legend :

Śrī [||*] *Samasta-vasudh-ādhīśa-chū*[*ḷā*]*ratn-ā*[*ṁ*]*bu*(*śu*)*-rājishu* [|*]

śāsanaṁ=jagadī(*tī*)*-bhartur=idaṁ Jaṭila*[*va*]*rmmaṇaḥ* [||*]

The inscription contains two sections, one in Sanskrit verse engraved in Grantha characters and the other in Tamil verse engraved in Vaṭṭeḷuttu. While both the sections deal with the same subject, the Tamil part is more elaborate in details. The charter begins with the mythological genealogy of the Pāṇḍya dynasty and gives a list of traditional achievements of the ancestors of the Pāṇḍya kings including the participation of the Pāṇḍyas in the *Mahābhārata* war, the part they played in the eradication of the curse on Arjuna and the discomfiture of Hariśchandra, the engraving of the Pāṇḍya emblem of the fish on the Himalayas, etc. It also mentions the founding of the Tamil Saṅgam, the victory in the battle-field of Ālaṅgāṇam and the routing of the Kaḷappāḷa race. Then the successes in the battle-fields at Iḍaiyāṟai and Veṇbaikkuḍi are mentioned as the chief achievements of another group of rulers. Next is mentioned Parāntakaṉ Śaḍaiyaṉ who is stated to have gained a victory over the Kāḍava (*i.e.* the Pallava) at Karuvūr. His son and successor Śrīmāra Śrīvallabha is then stated to have won a victory in the battles at Kuṉṉūr and Viḻiñam and to have conquered *Īḻam*, i.e. Ceylon. He is further stated to have defeated the Kāḍava at Āṉūr on the sea-shore and to have robbed the strength of the confederacy of the Kuṭṭuvar (*i.e.* the Chēras), Chōḷas, Kūpakas and the Northerners (*vaḍugar*). He is also stated to have killed at Kuḍandai (*i.e.* Kumbakoṇam in the Tanjavur District) an unnamed son of a certain Amarvallāṉ.

The charter then proceeds to describe the reigning kings Varaguṇa (accession 862 A.D.) and Parāntaka-mahārāja Vīranārāyaṇaṉ, the sons of Śrīmāra Śrīvallabha. It gives the impression that the transaction recorded belongs to

the time when the former was ruling the world with god Śiva at his heart probably in a sort of retirement. About the latter, who was perhaps ruling jointly with his brother, it gives more details. Parāntaka Vīranārāyaṇaṉ is stated to have been the son of Akkaḷanimmaḍi, the daughter of Śrīkaṇṭharāja who was a Chōḷa of the Pottappi family and is endowed with epithets like *Mayilaiyarkōṉ* and *Mattamāmalai-vaḷavan*. Śrīkaṇṭha was the *tirumarugaṉ* (sister's son or son-in-law) of *Toṇḍiyar-kōṉ* Māṇābharaṇaṉ. Then the charter gives a list of Parāntaka's achievements, the most important of them being the success gained at Sennilandai against an elder brother whose identity is not disclosed. Parāntaka defeated his enemies at Kuṉṟai, Kuḍakoṅgu, Pokkaraṇi, Tenmāval, Veṇkai and Parāntakam and also captured South Viḻiñam and subjugated one Vīratuṅga. He is stated to have founded numerous *brahmadēyas*, tanks and temples with rich endowments. It is then stated how Parāntaka granted in his forty-fifth regnal year, from his camp at Kaḷakkuḍi, the villages of Tirumaṅgalam and Sōmāsikuṟuchchi in Āśi-nāḍu, after having clubbed them into one, in favour of several Brāhmaṇas. The grant was made at the instance of Kēśava who was the son of Nārāyaṇa and the grandson of Māyānambi and belonged to the Vāna *gōtra* and the Bōdhāyana *sūtra*. Āyirattaiññūṟṟuvaṉ Iḷaiyānakkaṉ of the Vatsa *gōtra*, who was a native of Pullūr, was the *āṇatti* (*ājñapti*) of the grant while Śēndaṉ Kiḻavaṉ *alias* Perundūveḷḷi-kiḻavaṉ of Perundūveḷḷi in Veṇbu-nāḍu was the *madhyastha* and Śāttaṉ Paḍāraṉ of Aḷaṟṟu-nāḍu and Kiḻavaṉ Kōṉ of Peruṅgākkūr the accountants. The *nāṭṭār* of Āśi-nāḍu and Nechchuṟa-nāḍu are stated to have indicated the boundaries. The demarcation of the boundaries of the gift villages is next specified in the charter. The Brāhmaṇa Mādhava of Śrīvallabhamaṅgalam and Śrīvallabhaṉ, a *karmmāra* of Kuṇḍūr, who were the authors respectively of the Sanskrit and Tamil sections of the record, received a few shares out of the gift land. Nakkaṉ *alias* Nṛipaśēkhara-pperuṅgollaṉ, the father of the latter, engraved the charter.

Of the two villages granted, Tirumaṅgalam is stated to have been formerly granted by Kaḍuṅgōṉ to twelve Brāhmaṇas by a copper-plate charter. Similarly, the other village, *viz.* Sōmāsikuṟuchchi, was granted to Kāṭhaka Sōmayājin by means of a charter by a king (Kaḍuṅgōṉ ?) who obtained *siddhi* (*i.e.* died) at his residence at Kaḷudūr. The original charters were lost and, therefore, Kēśava made the request for the cancellation of the occupation of Sōmāsikuṟuchchi (under the new name of Madhurataranallūr) by the headman of Kaḍattirukkai and for a fresh grant of the two villages to the Brāhmaṇas.

Kaḍuṅgōṉ, the previous donor of the two villages, is described as having completely routed the Kaḷappāḷar, an act which is enumerated among the traditional achievements of Pāṇḍya kings next to their victory at the battle of Ālaṅgāṇam. The latter was evidently achieved by Neḍuñjeḻiyaṉ called *talaiyālaṅgāṇattu-chcheru-veṉṟa* distinguishing him from the other Neḍuñjeḻiyaṉs of Saṅgam fame. The Vēḷvikkuḍi plates of Neḍuñjaḍaiyaṉ (*Ep. Ind.*, Vol. XVII, pp. 291 ff.) state that *Pāṇḍyādhirāja* Kaḍuṅgōṉ emerged [as a powerful king] after the political interregnum caused by Kaḷabhraṉ, the Kaliaraiśaṉ, who was evidently the leader of the Kaḷappāḷar mentioned in this charter. It is apparently this Kaḍuṅgōṉ who is stated to have died in his residence at Kaḷudūr, though the circumstances under which he died are not known. Between Kaḍuṅgōṉ and Śaḍaiyaṉ Parāntakaṉ, the charter describes a group of kings among whose achievements only the successes in the battles at Iḍaiyāṟai and Veṇbaikkuḍi are mentioned. The battles of Karuvūr and Āṉūr, where Śaḍaiyaṉ Parāntakaṉ and his son and successor Śrīmāra Śrīvallabha successively defeated the Kāḍava, are not known from any other source. Regarding the confederacy of the Chēras, Chōḷas, Kūpakas and the Northerners, the larger Sinnamanur plates of Rājasiṁha (*SII*, Vol. III, pp. 441 ff.) are more specific in mentioning some members of the northern element, such as the Gaṅgas, Pallavas, Kāliṅgas, Māgadhas, etc., whom the king is stated to have encountered at Kuḍandai. The next statement made in our charter that Śrīvallabha killed the son of Amarvallāṉ at Kuḍandai seems to indicate that the place where the previous encounter with the confederacy took place was Kuḍandai itself and that the son of Amarvallāṉ was a member of the confederacy referred to above.

The mention of Varaguṇa as the son and successor of Śrīmāra Śrīvallabha and as continuing to rule on the occasion of the grant which is dated in the fortyfifth regnal year of Parāntaka Vīranārāyaṇaṉ, the younger brother of the former, indicates that the reigns of the two brothers overlapped. The passive

role of a Śaiva devotee, in which Varaguṇa is described, reminds us of the reference to a Varaguṇa in two verses in the *Tiruchchiṟṟambalakkōvaiyār* stated to have been composed by Māṇikkavāchakar. The two Varaguṇas are most probably identical and thus the author of the said work may be considered to be a contemporary of this Varaguṇa. The defeat of an elder brother at the hands of Vīranārāyaṇan at Śennilandai appears to suggest that there was a common enemy within the family opposed to both Varaguṇa and Vīranārāyaṇan and that the latter was responsible for overthrowing him while the former devoted himself to the worship of Śiva. The common enemy is perhaps to be identified with Ugra or Khara mentioned as the opponent of Vīranārāyaṇan in the Larger Sinnamanur plates. It is also not improbable that this Ugra was the Pāṇḍya prince supported by the Ceylonese. The other exploit of Vīranārāyaṇan, *viz.* the subjugation of Vīratuṅga, is interesting, though the identity of the latter is not clear.

Another information supplied by the charter is Vīranārāyaṇan's genealogy on his mother's side. His maternal grandfather Śrīkaṇṭha belonged to the Pottappi family and is described as *Mayilaiyar-kōṉ* and as a son-in-law or sister's son of Māṇābharaṇan, the *Toṇḍaiyar-kōṉ*. The Anbil plates of Sundara-chōḷa (*Ep. Ind.*, Vol. XV, pp. 44 ff.) mention one Śrīkaṇṭha as a predecessor of the Chōḷa king Vijayālaya. The identification of this Śrīkaṇṭha with the person of the same name mentioned in our charter is tempting. But Śrīkaṇṭha of our plates was a Pottappi-Chōḷa while the other Śrīkaṇṭha and his successors are not known to have belonged to the Pottappi family. On the other hand, it is possible that this Śrīkaṇṭha is identical with the Telugu-Chōḷa king of that name, who is known to us from the Madras Museum plates (*A. R. Ep.*, 1935-36, p. 56) and is supposed to have ruled about the middle of the ninth century A.D. In this connection, it may be mentioned that a Chōḷa prince named Kumārāṅkuśa is known to have been a feudatory of Pallava Nandivarman III, though his position in the genealogy of the Chōḷas of Uṛaiyūr is not known. It is possible that Kumārāṅkuśa was also a Telugu-Chōḷa.

No. 13 received from the Government Museum, Madras, was discovered at Pāṇḍavarmaṅgalam in the Koilpatti Taluk of the Tirunelveli District, Madras. It belongs to the reign of Jaṭāvarman Sundara-chōḷapāṇḍya, the son and viceroy of Rājēndra I (1012-43 A.D.). The set consists of three groups of plates, each of a different size. There is a ring hole ; but no ring or seal is forthcoming. The plates are corroded. The letters are made up of closely engraved dots and a layer of the metal has peeled off at places. The plates have the shape of palm leaves and the writing on each plate is in two sections, one of them longer than the other.

The charter is dated in the tenth regnal year of Jaṭāvarman Sundara-chōḷapāṇḍya and mentions Pāṇḍamaṅgalam *alias* Pañchavanmādēvi-chaturvēdimaṅgalam in Veṇbaikkuḍi-nāḍu. Pāṇḍamaṅgalam is no doubt the same as Pāṇḍavarmaṅgalam where the record was found. Then the inscription gives a list of the Brāhmaṇa donees belonging to various places. The other details of the grant cannot be determined owing to the damaged nature of the inscription, the genuineness of which is doubtful. This is the only copper-plate charter of the Chōḷapāṇḍya viceroys so far known.

Inscriptions on Stone and Other Materials

No. 788 is a Prakrit inscription from Mathurā dated the 5th day of the first month of winter in the year 92, no doubt referable to the Kanishka or Śaka era and corresponding to 169-70 A.D. It seems to record the erection of a *stūpa* for a Buddhist monk who was a resident of the monastery called Vēṇḍa-vihāra, apparently situated at Mathurā. This record along with two others from the same locality has been published in *Ep. Ind.*, Vol. XXXIV, pp. 10 f.

The excavations at Nāgārjunikoṇḍa have brought to light a few more inscriptions (Nos. 77-84) of the Ikshvākus. A number of these epigraphs are engraved on memorial pillars and record the erection of *chhāyā-stambhas*, i.e., pillars bearing the representation of the person or persons in whose memory they were raised. Nos. 78, 79 and 84 belong to the reign of Ehavala Chāntamūla who was the son and successor of Vīrapurushadatta and whose latest date so far known is the regnal year 24 (*A. R. Ep.*, 1956-57, No. B 28). Of these,

Nos. 79 and 84, engraved on memorial pillars, are dated in the king's 13th and 8th regnal years respectively. No. 79 records the erection of the pillar in memory of *Mahāsēnāpati Kumāra* Elī Ehavūladāsaṁnaka, a step-brother of the Ikshvāku king. No. 78 refers to the construction of a shrine and a *sthala* (probably, an enclosed platform) for a deity and the creation of an *akshaya-nīvī* (permanent endowment) for their maintenance and reminds us of another inscription of the same king's reign speaking of the construction of a temple for the god Mahādēva Pushpabhadra and the erection of a *dhavaja-stambha* in front of it (*A. R. Ep.*, 1957-58, No. B 5).

The date of the said inscription is very important since it is quoted as the summer season of the cyclic year Vijaya and this reminds us of another Nāgārjunikoṇḍa inscription of the time of Vīrapurushadatta, which was published by Vogel with an inaccurate transcript and an unsatisfactory illustration (*Ep. Ind.*, Vol. XXI, pp. 63-64 and Plate facing p. 63). The year of the date of the inscription, during the rainy season of which it was engraved, was read by Vogel as *saṁvachhara viṁsayaṁ* (i.e., year 20) although it actually reads *saṁvachharaṁ Vijayaṁ* and offers the earliest instance of the use of the cyclic year in the dating of Indian epigraphs. The mention of Vijaya alone among the cyclic years in the said two records of the Ikshvākus is probably due to the fact that it was counted as the first year of Jupiter's 60-year cycle. The above two Ikshvāku records throw welcome light on the chronology of the Ikshvāku kings and the date of the Pallava conquest of Andhrāpatha. As we know that Vīrapurushadatta and Ehavala Chāntamūla ruled in the period between the middle of the third and that of the fourth century A.D., the year Vijaya falling in the former's reign corresponds to 273-74 A.D. and the same year falling in the latter's rule to 333-34 A.D. The seasons mentioned in the two records appear to preclude the possibility of the incision respectively in the earlier and later part of the same year. Since Ehavala Chāntamūla was succeeded by his son Rudrapurushadatta, who is known to have ruled upto his eleventh regnal year (cf. *Ep. Ind.*, Vol. XXXIII pp. 20 ff.), the Pallava conquest of the Krishna-Guntur region cannot probably be assigned to a date much earlier than the middle of the fourth century A.D. The inscriptions have been published in *Ep. Ind.*, Vol. XXXV, pp. 1 ff.

The excavations conducted by the Department of Archaeology, Andhra Pradesh, at Ēlēśvaram opposite Nāgārjunikoṇḍa, on the other bank of the river Kṛishṇā, have exposed to view numerous pillars in position, which are the only structural remains of what appear from the numerous *liṅgas* exposed along with them to have been Brahmanical temples. Some of the pillars at this site bear on their faces what look like pilgrims' names in characters assignable to the 7th century A.D. and later, similar to those found in the records at Śālihuṇḍām (*A. R. Ep.*, 1954-55, Nos. B 54, 57 and 61) in the Srikakulam District, Andhra Pradesh, and Sītābhiñji (*JAHRS*, Vol. XIX, pp. 191 ff. and Plates) in the Keonjhar District, Orissa.

No. 160 was recently discovered on the pedestal of the huge Buddha image in Cave IV at Ajaṇṭā in the Aurangabad District of Bombay. Before the discovery of the present record, it was generally believed that the cave in question contained no epigraphic records and therefore its age was a subject of speculation. The epigraph states that the object on which the inscription was incised (i.e., the Buddha image) was the *dēya-dharma* (gift) of a person named Māthura who was the son of Abhayanandin and Skandavasu and belonged to the Kārvaṭīya *gōtra*. Māthura is further described as the *Vihārasvāmin*, ' the owner of the monastery '. The characters of the inscription closely resemble those of the epigraphs of the time of the Vākāṭaka king Harishēṇa in Cave XVI at Ajaṇṭā (*ASWI*, Vol. I, pp. 53, 128 ff. and Plate LVI) and of the Ghaṭōtkacha cave inscription (ibid., pp. 138 ff. and Plate IX) at the village of Jaṅglā about fifteen miles from Fardapur near Ajaṇṭā, which mentions king Dēvasēna of the same dynasty. It is, however, to be pointed out that the palaeography of our inscription is slightly later than that of the Vākāṭaka inscriptions. Since the Vākāṭaka kings Dēvasēna and Harishēṇa flourished about the second half of the fifth century A.D., our inscription may be assigned to the first half of the sixth century. The importance of the inscription lies in the welcome light it throws on the controversy about the age of Cave IV at Ajaṇṭā. The inscription has been published in *Ep. Ind.*, Vol. XXXIII, pp. 259 ff.

Nos. 742 and 743 are two fragmentary epigraphs inscribed on the same stone discovered recently while clearing the debris in the fort area at Chitorgadh.

They are in Sanskrit verse written in northern characters of about the first half of the 6th century A.D. and bear close resemblance to those of the Mandasor stone inscriptions of the Aulikara king Yaśōdharman Vishṇuvardhana, one of which is dated in 532 A.D. The object of both of our inscriptions appears to be to record certain pious deeds (probably the building of some shrines) of a person who was the governor (*Rājasthānīya*) of Daśapura and Madhyamā under a king of the Malwa-Rajasthan region. This person, whose name is lost, was the son of the merchant Vishṇudatta whose father's name appears to be Varāha. It may be recalled that an inscription of Yaśōdharman also mentions a certain Varāhadāsa of the Naigama family, a later member of the family being Abhayadatta who was a *Rājasthānīya* under the said king. The mention of Daśapura and Madhyamā (Madhyamikā) side by side in our record is interesting.

Among other records of the same age, No. 151 is a wooden seal with the Gajalakshmī emblem and a legend in Northern characters of about the sixth century A.D. It purports to belong to a guild of merchants of Dēvapurī. The seal is now in the possession of the Commissioner of the Patna Division, Bihar ; but its original provenance is unknown.

Among the inscriptions copied from a private collection at Alipore, Calcutta, No. 135, which may be assigned to the 10th century A.D. on palaeographical grounds, speaks of the creation of an *akshaya-nīvī* (permanent endowment) of *Pu* (*Purāṇas*) 123 and *Ga* (*Gaṇḍaka*) 1 for the provision of burning incense apparently in a Buddhist establishment. No. 136 of the same collection, assignable to the same period on grounds of palaeography, mentions *Sthavira* Dharmamitra of Vaṅga-vishaya, who belonged to the Mūlasarvāstivāda *parishad*. Two other records of the same period copied from the same collection are Nos. 139 and 147 both mentioning a *Karaṇika-vipra* (i.e., a Brāhmaṇa clerk) named Bhadanta.

A later North Indian record is No. 153 from the temple of the goddess Tārāchaṇḍī about 3 miles to the south of Sāsārām or Sahasrām in the Shahabad District of Bihar. It is dated Wednesday, Jyēshṭha-ba. 3, V.S. 1225 (16th April 1169 A.D.), and belongs to a chief named *Mahānāyaka* Pratāpadhavala. Besides the present inscription from Tārāchaṇḍī near Sāsārām, several other epigraphs of Pratāpadhavala have been found in the Rohtasgarh area. These are the Tutlā or Tutrāhi Falls inscription (Bhandarkar's List No. 299) dated V.S. 1214, Jyēshṭha-ba. 4, Saturday (19th April, 1158 A.D.), the Phulwāriyā inscription (Bhandarkar's List, No. 338) dated V.S. 1225, Vaiśākha-ba. 21, Thursday (27th March, 1169 A.D.), and the Tilothu inscription (Bhandarkar's List, No. 1759) bearing no date. In the present record Pratāpadhavala is represented as declaring to his descendants and others that the Brāhmaṇas of Suvarṇahala obtained from one Dēū, who was a servant of the king Vijayachandra of Gādhinagara or Kānyakubja (i.e., modern Kanauj), an illegal grant (*kutāmra*) in respect of the villages of Kalahaṇḍi and Vaḍayilā by fraud after having bribed Dēū, that no credit should be given to the said grant since not even an iota of land in the villages near about Kalahaṇḍi really belonged to the above Brāhmaṇas and that his descendants should therefore know this fact and levy whatever was due from the two villages as *bhāga* and *bhōga*. The original of the document, now found copied on the rock, was signed by *Mahārājaputra* Śatrughna who was probably a son of Pratāpadhavala. The chief, who was probably a feudatory of the Gāhaḍavāla monarch Vijayachandra, had his capital at Jāpila which is modern Japlā (also called Japlā-Dinārā), a railway station on the Gomoh-Dehri-on-Sone line of the Eastern Railway, 25 miles from Dehri-on-Sone. The epigraph was originally published in *JAOS*, Vol. VI, p. 548, and has been re-edited in *Ep. Ind.*, Vol. XXXIV, pp. 23 ff.

The earliest among the records of the Chālukyas of Bādāmi is No. 26 from Vīrāreḍḍipalle in the Anantapur District, which belongs to Vinayāditya Satyāśraya and is dated in his 10th regnal year (691 A.D.). His grandson Vikramāditya II Satyāśraya is represented by a damaged inscription (No. 16) from Chandana in the same District. Nos. 15 and 17, also from Chandana, and No. 23, from Peddapēṭa in the same District, belong to the reign of Kīrtivarman II. Of these, No. 17, which is in Kannaḍa, refers to the king as *Vikramāditya-Satyāśraya-śrī-prithivīvallabha-mahārājādhirāja-paramēśvara-Kīrtivarma-bhaṭāra*. Considering the South Indian custom of mentioning the father's name along with personal names, the passage no doubt indicates that Kīrtivarman was the son of Vikramāditya. Another instance in which the father and son are mentioned

in a compound of this kind is furnished by an inscription from Paṭṭadakal in which Vijayāditya-Vikramāditya, i.e., Vikaramāditya (II), the son of Vijayāditya, figures as the donor (*Ind. Ant.*, Vol. X, p. 165). In No. 15 in Telugu, however, the king is introduced as *Vijayāditya-Satyāśraya-prithuvīvallabha-mahārājādhirāja-paramēśvara-bhaṭāraḷa-Kattirāju.* Here the name Kattirāju no doubt stands for Kīrtirāja or Kīrtivarman, though his relationship with Vijayāditya, as we know, is that of a grandson and not of a son. If the name Vijayāditya used in the record is not a mistake for Vikramāditya, the expression *bhaṭāraḷa* used with the sixth case-ending has possibly to be understood in the sense of 'belonging to the family of'. The name Kattirāju applied here to Kīrtivarman II may be compared with the names Katti-arasa used for Kīrtivarman I in his Goḍachi plates (*Ep. Ind.*, Vol. XXVIII, pp. 59 ff.) and Kattiyara identified with Kīrtivarman II in an inscription from Diḍgūr (ibid., Vol. XXXIII, p. 309 ff.). The epigraph under discussion bears at its top the figure of a boar, the ensign of the Chālukyas, while No. 17 bears the figure of an elephant facing right which was probably the emblem of the feudatory.

A noteworthy fact revealed by these records is the continued sway of the Bāṇas over this tract for four generations as the feudatories of the Western Chālukyas. The area held by the Bāṇas is referred to as Vaṅganūr-nāḍu in No. 26, Gaṅga-Rēnāḍu in No. 15 and Suramara-vishaya in No. 17; but, strangely enough, the name of the contemporary Bāṇa feudatory is not mentioned in any of these records. A chief named Chōḷi-Mutturāju, who probably belonged to the Rēnāṇṭi-Chōḷa family, figures in No. 15 as the donor of some land in Cheñjōṇa, i.e., the present Chandana, mentioned in the Kannaḍa record of Kīrtivarman II (No. 17) as being governed by Dharaṇappan, son of Irigaṅga of Tagaḍūr-nāḍu. The main purport of the inscriptions is to record some gifts of land.

No. 131 near the temple of Narasiṁha on the fortified hill at Zafargadh in the Warangal Taluk (Warangal District, Andhra Pradesh) is in the Kannaḍa language and characters. The epigraph commences with the expression *Vilasita... Rāshṭrakūṭa-*[*sat*]*kula-tilaka* .... and eulogises a king of the Rāshṭrakūṭa family. It mentions a certain Śaṅkaragaṇḍa and refers to the establishment of a village and to the consecration of a deity therein. The record may be assigned on palaeographical grounds to about the 9th century A.D. A Śaṅkaragaṇḍa figures as a feudatory of Rāshṭrakūṭa Kannaradēva (Krishṇa III) in a record (*A. R. Ep.*, 1955-56, No. B 200) of 964 A.D. from Uppina-Beṭagēri in the Raichur District, Mysore. No. 565 from Khaṇḍebāgūr, Dharwar District, mentions another chief of the same name who was governing Banavāsi-12,000 in 924 A.D. as a feudatory of Indra III.

No. 558 from Kachavi, Hirekerur Taluk, Dharwar District, belonging to the reign of king Dhōra (i.e., Rāshṭrakūṭa Dhruva) introduces his subordinate Māra as governing the Banavāsi-12,000 division and registers a gift of the tax on ghee to the goddess Māriabbe of Kachchavi. Appāvinēti is referred to as the senior queen of Māra and Kattiyara as his son from her. Māra and his wife are already known from an undated record from Siḍēnūr not far from Kachavi (*A. R. Ep.*, 1935-36, B. K. No. 96), which, without mentioning this relationship, states that Mārakkarasa, i.e., Māra of the Kachavi inscription, was governing Banavāsi while Binetiabbe (i.e., Appāvinēti) was administering the town (*ūr*). The record is published in the *Prog. Rep. Kannaḍa Res. Inst.*, 1953-57, p. 65, No. 1.

No. 582 from Mēdūr, Dharwar District, is a record of Jagattuṅga Prabhūtavarsha (i.e., Gōvinda III) who is referred to as the grandson of Akālavarsha. It introduces the king's feudatory Rājāditya referred to as *Paramēśvara-niyōgi* and *Satya-Chaḷukki* and the governor of Banavāsi-12,000. The boar emblem prominently shown above his record speaks of his descent from the Chālukya family which had the Varāha crest. Another record of the same king from Sāvikēri in the Hangal Taluk (*A. R. Ep.*, 1947-48, No. B 227) refers probably to the same Rājāditya as the Śaḷuki governor of Banavāsi. A copper-plate grant of Rāshṭrakūṭa Krishṇa III from Hirekōgilūr (*MAR*, 1935, pp. 117 ff.), dated 955 A.D., refers to Nanni-Chaḷuki Rājāditya of the Chālukya family as his feudatory and as the great-grandson of his namesake Rājāditya. The latter may be identical with Rājāditya of the Mēdūr epigraph. The Hirekōgilūr charter also bears the emblem of the boar on its ring. It may be remarked here incidentally

that a record (*A. R. Ep.*, 1952-53, No. B 290), from Nayakallu, Kurnool District, Andhra Pradesh, metions Nanni-Saḷukki Rāchamalla as a subordinate of Kṛishṇa III.

No. 530 from Aṇaji, Dharwar Distirct, refers to Lōkaṭe as the governor of Banavāsi and registers the gift of a garden to a temple by Amōgha-arasa. The donor is obviously a Rāshṭrakūṭa king named Amōghavarsha. One Lōkaṭe is known from some records as governing Banavāsi during the period 896-902 A.D. as a feudatory of Akālavarsha Kṛishṇa II, who ruled in 878-913 A.D. (*A.R. Ep.*, 1943-44, B. K. No. 31 ; 1945-46, No. B 285). If Lōkaṭe of our inscription is identified with this Lōkaṭe, Amōghavarsha of the record under review would appear to be a title of Kṛishṇa II (cf. *Ep. Ind.*, Vol. XXVI, p. 60), although he might have as well begun his career during the reign of his father Amōghavarsha I.

Five hero-stones (Nos. 535-39) from Araḷikaṭṭi, Dharwar District, record the death of certain heroes in a cattle raid. Of these, Nos. 536-37 refer to king Gōvinda (Rāshṭrakūṭa Gōvinda IV) and Nos. 536 and 538 are dated Śaka 852, Vikṛita, corresponding to 930 A.D. All these records refer to Māchiyarasa of the Māṭūra family as governing Banavāsi. The earliest date of this chief so far known was 939 A.D. (*Ep. Ind.*, Vol. XI, pp. 4-5) ; but the records under review push it back by 9 years.

A hero-stone (No. 540) from Bhairavanapāda in the same District mentions the chief Gōvindara as governor of Banavāsi under Kannaradēva, i.e. Rāshṭrakūṭa Kṛishṇa III. This chief is already known to us from two other records from Dēvīhosūr (*Ep. Ind.*, Vol. XVI, pp. 285-286) and Nitpalli (*A. R. Ep.*, 1934-35, B. K. No. 60), in both of which his name occurs as Garvindara. It is interesting to note that our inscription commences from the bottom panel and concludes in the top panel unlike the other records running from top to bottom.

No. 195 is engraved on three sides of a pillar lying near a tank in the locality called Bahādurpur in the vicinity of Kandhār, headquarters of the Taluk of that name in the Nanded Distirct, Bombay. The language of the inscription, which is incomplete and bears no date, is Sanskrit and it is written in the Northern characters of about the 10th century A.D. It refers to the Rāshṭrakūṭa family of Mālkhēḍ and mentions the rulers Dantidurga and Kṛishṇa I, the account of the later members of the family having broken away. The record registers the grant of various endowments in *drammas* for the worship of and offerings to such deities as Kālapriya, Kṛishṇēśvara, Vaṅkēśvara and Gōjjiga-Sōmanātha. It may be noted that the Rāshṭrakūṭa king Kṛishṇa III (939-67 A.D.), during his campaign in the Tamil country, camped at Mēlpāḍi in the Chittoor Taluk of the Chittoor District and arranged for the construction of the temples for Kālapriya, Kṛishṇēśvara, etc. (*Ep. Ind.*, Vol. IV, p. 281). We may therefore surmise that the inscription belongs to the reign of the said Rāshṭrakūṭa king. Kṛishṇa III was sometimes called Kandhara or Kandhāra and is described in one inscription as *Kandhārapuravar-ādhīśvara* (cf. *Bom. Gaz.*, Vol. I, Part ii, pp. 419, 508, 556 ; *JBBRAS*, Vol. X, p. 241). Having no knowledge of the existence of a city called Kandhāra, Fleet was not inclined to attach any importance to the epithet *Kandhārapuravar-ādhīśvara* (*Bomb. Gaz.*, op. cit., p. 384, note 4). But it seems that Kandhārapura was a secondary capital of Kṛishṇa III and that it is the same as modern Kaṇdhār, near the findspot of the present record, which is 32 miles to the south of Nāndēḍ and about a hundred miles to the north of Mālkhēḍ (Mānyakhēṭa), the principal capital of the Rāshṭrakūṭas. The inscription has been published in *Ep. Ind.*, Vol. XXXV, pp. 105 ff.

Nos. 655 and 659 from the Kolar District, Mysore, belong to Iṛiva (Eṛiva)-Noḷamba who may be identified on palaeographical grounds with Dilīparasa of the Noḷamba family. No. 659, engraved on a stone set up in the bed of a tank, registers a grant of *bittukaṭṭe*, probably the same as *bittuvaṭṭa* which occurs in records of this period and has been interpreted as a portion of the produce derived from the lands irrigated by tanks, which was granted to the person who built the tanks or repaired them (*MAR*, 1941, p. 172).

No. 125 in Kannaḍa from Nārāyaṇagiri, Warangal District, Andhra Pradesh, is dated Śaka 928 (1006 A.D.), Parābhava, and refers to king Guṇagarasa who claims descent from Satyāśraya-kula and bears the epithets *Rājavidyādhara*, *Tuṅgaveḍaṅga* and *Ekkalasāhasa*. It records the consecration of the deity Mallikārjuna by an officer of the king. The inscription is engraved twice, once at

the top and again at the bottom of the sculptured panel containing figures of a *liṅga* (probably Mallikārjuna referred to in the epigraph), bull (Nandi), etc. cut in relief on the rock. On the date of the record, viz. Śaka 928, Iṛivabeḍaṅga Satyāśraya was the ruler of this region. Indeed a record of Iṛivabeḍaṅga himself, dated Śaka 929, has been found at Puṇyavōlu, not far from Nārāyaṇagiri (*A. R. Ep.*, 1957-58, No. B 40). Considering the proximity of dates of these two records and their provenance, it is tempting to identify the chief mentioned in our record with Iṛivabeḍaṅga Satyāśraya of the Puṇyavōlu record.

No. 710 from Navali, Lingsugur Taluk, Raichur District, refers to *Kumāra* Gajakēsari Jayasiṁha, the brother of Vikramāditya V, as the governor of Eḍadoṟe, obviously when the latter was still ruling. The record furnishes the latest date for Vikramāditya V, viz. Śaka 936, Ānanda, Vaiśākha śu. 3, Monday, corresponding to the 5th April 1014 A.D. The epigraph records a grant of land by Jōgaśiv-āchārya of Karaḍikal for worship of the foot-prints (*pādukā*) of the king's preceptor who had become one with Śiva (i.e. died) at the Navile *tīrthasthāna*. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 164 ff.

No. 714 also from Navali, dated Śaka 989 in the reign of Sōmēśvara I, introduces the king's feudatory Mārapermāḷadēva who bears, among others, the epithets *Rājādhirājabaḷaṁgoṇḍa* (i.e. one who conquered the armies of Rājādhirāja) and *Rājādhirāja[śira]chchhēda*...... The Chōḷa records refer to Rājādhirāja's death in his encounter with Sōmēśvara, but are silent about the person who actually killed the Chōḷa monarch. Our inscription suggests that Mārapermāḷa was responsible for killing Rājādhirāja who is referred to as *āṉaimēṟṟuñjiṉadēva* in the Chōḷa inscriptions. It also introduces Nāgavarmarasa of the Kadamba family as a feudatory of the Chālukya king. Nos. 711 and 712 from the same place mention Būtarasa and Mādhavattiarasa, also of the Kadamba family, as father and son, the former as a subordinate of Vikramāditya VI in the Chālukya-Vikrama year 44 (1120 A.D.) and the latter as a feudatory of Bhūlōkamalla in his 10th regnal year (1135 A.D.). Yet another chief of the Kadamba family was Siṅgarasa figuring in Nos. 687-88 from Halkāvaṭigi as a feudatory of Tribhuvanamalla, i.e. Vikramāditya VI. All these chiefs claim their descent from the Kadambas of Banavāsi as indicated by their characteristic epithet *Banavāsipuravar-ādhīśvara* and it is interesting to note that this collateral branch of the Kadambas (or Kaḍambas, as they are referred to in these records) had migrated so far north as the Raichur District.

A number of records of Sōmēśvara I and his successors from the Nanded District, Bombay, furnish some interesting information regarding the members of Vāji-kula and Vahni-kula, who figure as feudatories of these kings. In No. 193 from Taḍkhel, *Daṇḍanāyaka* Nāgavarman of Vāji-kula, who is credited with victory over Malla, the lord of the Vindhyas, as well as a Sēvuṇa chief whose name is not given, was the recipient of a royal gift of the village of Taḍakal in Sakkarage-80 on the occasion of his marriage. The chief is stated to have consecrated the deities Nārāyaṇa, Āditya, Aichēśvara, Nāgēśvara, Bhairava and Mallikārjuna respectively after the names of his father, mother, father's younger brother, himself, his son and younger sister. He is further said to have established a Sarasvatī-maṇṭapa (probably, a temple) also called a *dēvālaya*, in honour of his wife. Another member of this family was *Daṇḍanāyaka* Kāḷimayya figuring in No. 194 as a donor to a *jinālaya* in the reign of Bhuvanaikamalla (Sōmēśvara II) in Śaka 993.

Among the records of Vikramāditya VI, Nos. 184 and 187 introduce *Mahāmaṇḍalēśvara* Karkkarasa of Vahni-kula as the builder of a number of temples. One of these was a shrine of Sōmēśvara which received grants from Kalichōrarasa according to No. 188 and Madanakarṇarasa according to No. 191. Both these chiefs were feudatories of Vikramāditya VI. Ereyamarasa, along with Rebbaladēvī whose relationship to the chief is not known, figures in No. 183 as a donor of land to a school (*śālā*) in the Chālukya-Vikrama year 26 (1102 A.D.). The same chief also figures in No. 185 as the governor of the Two-thousand division under Bhūlōkamalla Sōmēśvara (III) in 1130 A.D. and in No. 180 as a donor to the temple of Kēśavadēva installed by Veṇṇamayya-nāyaka in the Bhūlōkamalla year 13 (1138 A.D.), i.e. the last year of the reign of Sōmēśvara III. Veṇṇamayya's father Gōvindarasa and brother Sōvarasa are mentioned in No. 179, dated 1134 A.D., in which the latter figures as the donor of some gifts to the temple of Kēśavadēva installed by his brother Veṇṇamayya. Of the other

officers figuring in Bhūlōkamalla's records, mention may be made of *Ānesā-hiṇi-verggaḍe Mahāmaṇḍalēśvara* Hemmāḍiyarasa who remitted the *Baṇṇige-teṛe* of the villages of Ālūru and Nāyigāve in favour of the temple of Sōmanātha for the merit of his parents Būcharasa and Māḷiyabbarasi (No. 185), of *Samasta-tantr-ādhishṭhāyaka Mahāpradhāna* Śrīdharayya who held the *Sāmantika* (i.e. chiefship) of Āvaravāḍi-700 (No. 186) and may probably be identified with the *Mahāpradhāna Maneverggaḍe Tantrapālad-adhishṭhāyaka*, who, according to No. 192, served under Bhūlōkamalla's successor Jagadēkamalla in 1148 A.D., but whose name is lost.

No. 182 in Sanskrit verse is on a sculptured pillar lying near a dilapidated temple of Śiva in the village of Hoṭṭal in the Deglur Taluk of the Nanded District, Bombay. It bears no date but is written in Southern Nāgarī characters of the 11th century A.D. The record belongs to the time of the Chālukya king Sōmēśvara I or II and gives the genealogy of the Vahni family which, as we have seen from Nos. 184 and 187 above, was subordinate to the Chālukyas of Kalyāṇa. The rulers of the said family had a Vaiśya friend named Siddhugi who built the temple of Siddhēśvara at Kalyāṇa and the king made a grant in its favour in the presence of his preceptor Chandrarāśi. The grant consisted of a *nishka* and a *dramma* from each of a thousand villages. This inscription has been published in *Ep. Ind.*, Vol. XXXV, pp. 159 ff.

Of the half a dozen records of the Sindas of Beḷagutti copied in the Hirekerur Taluk, Dharwar District, No. 571 from Koḍamaggi refers to the rule of Īśvaradēva in Śaka 1080 (1158 A.D.) which is the earliest date yet known for the chief, while No. 590 from Niḍanēgila, dated 7 years later in Śaka 1087 (1165 A.D.), enumerates the various divisions which the chief was administering under Kalachuri Sōmēśvara. These divisions are: Māsavūr-12, Eḍevaṭṭa-70, Nari-yaḷige-40 in Banavāsi-nāḍu; Male-70 and Muduvara-30 in Sāntaḷige-1,000; Hoḷalūr-12 in Mandali-nāḍu; Manujavoḷalu-12, Koḷḷiga-70, Arakeṛe-12, Brānti-[30], Kundūru-70, 56-bāḍas, Attigeṛe-12 and Paḍugalu-12 in Noṇambavāḍi-nāḍu; and Bala-70 and Kaḷakaṭṭi-12 in Asandi-nāḍu. A fragmentary record (No. 578) of the same family from Mēdūr seems to mention Ayyaṇa, an as yet unknown earlier member of this family, as a feudatory of Chālukya Sōmēśvara I.

No. 608 from Yemmiganūr, Dharwar District, dated in the 10th regnal year (1176 A.D.) of Rāyamurāri Sōvidēva of the Kalachurya dynasty records that Sōvi-seṭṭi, son of the merchant Bommi-seṭṭi of Kōnaṁgēri, was proceeding towards the north in connection with his business when robbers (*kākaḷḷaru*) fell upon him and killed him near a field at Aṇṇigeṛe. The disturbed condition that prevailed in that region during this period, of which perhaps the above incident was an offshoot, is revealed by the existence of some hero-stone inscriptions in the area, which refer to clashes among the Kalachuryas, Hoysaḷas and the Yādavas.

No. 170 comes from Koprad, Thana District, Bombay, and is now deposited in the Prince of Wales Museum, Bombay. It refers itself to the reign of *Prau-ḍhapratāpachakravartin* Rāmachandra, i.e. the Yādava king Rāmachandra of Dēvagiri. The inscription is dated in Śaka 12[19], Hēmalambi, Phālguna ba. 1, Friday (28th February 1298 A.D.), and seems to register a grant of money to a *mijigiti* (mosque). The donation was made at the instance of *Sakalasainyādhipati Sarvādhikārin Mahāmaṇḍalēśvara* Kanhāradēva, who is probably the same as Kṛishṇadēva governing Karban as Rāmachandra's subordinate in 1289 A.D. (*Bom. Gaz.*, Vol. I, Pt. II, pp. 529-30). In 1294 A.D. Alāuddīn Khaljī attacked Dēvagiri and defeated Rāmachandra whereupon the latter became a feudatory of the Sulṭān of Delhi. It is said that in 1306 A.D. Alāuddīn's forces took Rāmachandra to Delhi where he offered his allegiance again to the Sulṭān who gave a few districts to be added to the Yādava ruler's kingdom and also gave him the district of Nausārī in Gujarat as a personal estate (ibid., p. 532). It is interesting in this connection to note that No. 280 from Nausārī is dated V.S. 1359, Plavaṅga, Jyēshṭha-ba. 6, Monday (6th May 1303 A. D.) and refers itself to the reign of king Rāmadēva (Rāmachandra) stationed at Dēvagiri. The date of this inscription suggests the inclusion of Nausārī in Rāmachandra's dominions at an earlier date. The inscription also speaks of Karṇadēva who seems to be mentioned as the governor of Nausārikā (i.e. Nava-sārikā or Nausārī). It is difficult to say whether Karṇa of this record is identical

with Krishṇa or Kanhāra mentioned in the other records referred to above, though there are instances of the name *Kanhāra* being re-Sanskritised as *Karṇa* (cf. *Ep. Ind.*, Vol. XXVIII, p. 314 and note 4). For this inscription, see *Ep. Ind.*, Vol. XXXV, pp. 50 ff.

No. 197 is a fragmentary record from Ardhāpur in the Nanded Taluk, Nanded District. The slab was dug out from a field by the farmers while ploughing a field. Unfortunately no trace of the lost part of the inscription was available even after a thorough search. The fragmentary slab has now been transferred to the Gōdātīr Historical and Literary Research Society, Nanded. The epigraph, the preservation of which is unsatisfactory, is in Sanskrit verse and in the Southern Nāgarī characters of about the 12th century A.D. The names of two rulers belonging to the Raṭṭa or Rāshṭrakūṭa family can be satisfactorily read and they are Vikramārka and his son Ballāla who is described as a devotee of śrī-Nāgēśa. The slab bears the figures of the *Śivaliṅga* and a cow with a calf at the top. The inscription has been published along with No. 195 noticed above in *Ep. Ind.*, Vol. XXXV, pp 105 ff.

The Eastern Chālukya record (No. 112) from Gōpālapaṭnam, Visakhapatnam District, Andhra Pradesh, is dated in the 35th regnal year of Sarvalōkāśraya Vishṇuvardhana-mahārāja. While the main record refers to the provision of 50 sheep made for a lamp in the temple of Pattīśvara-mahādēva, a postscript engraved on the threshold of the doorway of the temple mentions five lakhs both in words and numerals, though the real implication of the number is uncertain. Considering the palaeography of the record and the reference to the regnal year of Vishṇuvardhana, the record may be assigned to Rājarāja I (1022-63 A.D.) who was also known as Vishṇuvardhana.

Among the Eastern Gaṅga records copied from the Bhimlipatnam Taluk, Visakhapatnam District, No. 110 from Rāvāḍa is worthy of note in that it is written in the Tamil language and alphabet. It records a gift of 5 *māḍai* of gold towards the maintenance of a lamp by Uttamagaṅga Dharmaśeṭṭi, a merchant of Malai-maṇḍalam, among others, in the 65th regnal year (1142 A.D.) of king Anantavarmadēva (i.e. Chōḍagaṅga). Another inscription (*A. R. Ep.*, 1909, No. 98) also in Tamil, dated Śaka 1172 (1250-51 A.D.) in the 15th year of the reign of king Vīra-Narasiṅgadēva (i.e. Narasiṁha I), records the construction of a Śanivāra-maṇḍapa for the god Karumāṇikka-Āḻvār at Viśākhapaṭṭinam, otherwise called Kulōttuṅgaśoḻapaṭṭinam, by Kaṇḍaṉ Chandiraiya-śeṭṭi yār from Pandalāyini-kkollam. This Pandalāyini-kkollam is the same as Kollam or Kōyilāṇḍi (cf. *SII*, Vol. VII, Nos. 162 and 165) in the Kurumbaranad Taluk of the former Malabar District. The contact of the merchants of the west coast with this area can thus be traced to a date earlier than that suggested by other Tamil inscriptions discovered in this area (ibid., Vol. IV, Nos. 1227, 1246, 1285 and 1338 ; Vol. VI, Nos. 1144, 1214 and 1215).

Nos. 108-09, from Kanumeṭṭa in the Bhimlipatnam Taluk, record the gifts made to the god Jaṭēśvaradēva of Kanumaṭṭi by the chiefs Rēchana-pradhāṇi and Dāmana-pradhāni, the latter bearing the epithets *Rājachintāmaṇi* and *Gaṅga-brahmamārāya*. The first of the two records is dated in Śaka 1078 while the date in the other, which is palaeographically attributable to the same period, is lost. The name Jaṭēśvara, it may be pointed out, was probably a name of Anantavarman Madhu-Kāmārṇava (1147-57 A.D.) who may have been named after the said god and to whose reign both the records may be attributed.

The earliest among the Kākatīya inscriptions is No. 118 engraved on a boulder at Komarapalli, a suburb of Hanumakoṇḍa. The record, written in Telugu, is dated Śaka 1001 (1079 A.D.), Siddhārthin, and states that *Vikramachakrin Mahāmaṇḍalēśvara* Bēta granted some land, free from all taxes, to the gods Prōlēśvara and Bētēśvara for a perpetual lamp. The first deity was apparently named after Prōla who was the father of Bēta II and the son of Bēta I (cf. *A. R. Ep.*, 1957-58, p.4.).

No. 95 from Manthani mentions Guṇḍarāja as the feudatory of the Western Chālukya king Bhūlōkamalla. This Guṇḍarāja is no doubt identical with Manthanya-Guṇḍa mentioned in the Hanumakoṇḍa (*Hyd. Arch. Ser.*, No. 13, Part II, p. 8), Palampet (ibid., No. 3) and Gaṇapēśvara (*Ep. Ind.*, Vol. III, pp. 82 ff.) inscriptions as the lord of Mantrakūṭa (i.e. Manthani) and as one who was killed by Kākati Prōla II.

No. 100, also from Manthani, bears the date Śaka 1121 (1199 A.D.) and records a number of transactions by Añchanārya, Mañchanārya or Mañchi-bhaṭṭōpādhyāya, the priest of Kākatīya Gaṇapati. Besides mentioning Allumprōlarāja as the governor of Chernūridēśa, the record also mentions Mallikārjuna and his brother Kēśava-sūri and son Gōpāla-sūri. The lower portion of the record having broken away, the exact relationship of Mañchanārya with the above persons cannot be satisfactorily established though he appears to have been a son of Kēśava-sūri, the younger brother of Mallikārjuna. This Mallikārjuna is apparently identical with his namesake of the Gayā inscription (*A.R. Ep.*, 1957-58, No. B 132) wherein he is referred to as the preceptor of Pratāparudra I. The inscription is published in *Ep. Ind.*, Vol. XXXIV, pp. 61 ff.

No. 102 is a fragmentary record from Sundella, Karimnagar District, dated Piṅgala, Chaitra śu. 8, Friday, regularly corresponding to the 28th March 1197 A.D. It mentions king Mahādēvā, no dated record of whose reign is so far known, although he seems to have ruled for a few years (c. 1195-99 A.D.) between the reigns of his elder brother Rudra or Pratāparudra I and his son Gaṇapati. Another fragmentary record of Mahādēva's reign in the Warangal fort has been reviewed in *A. R. Ep.*, 1957-58, pp. 4-5, No. B 26.

No. 86 from Kaṭukūru, Karimnagar District, engraved elegantly on the four polished faces of a black basalt pillar, records the consecration of the temples of Annēśvara, Aitēśvara and Mallikārjuna by Mailamā, wife of Chauṇḍapa of the Malyāla family, named after her parents Annaya and Aitamā and after herself respectively. It is stated that under orders of king Gaṇapati, Chauṇḍapa went out on a campaign of conquest towards the southern region against the Chōḷas whom he defeated. The inscription in Sanskrit verse gives an account of the ancestry of Chauṇḍapa and of his wife who was born of the Viriyāla family. The Koṇḍiparti inscriptions (*A. R. Ep.*, 1957-58, p. 6, Nos. B 37-38) of the chiefs Chauṇḍa and Kāṭa attribute their origin to Durjaya. The relationship between the two families, as described in the record under review, is as shown below :

Malyāla family

Durjaya
⋮
Dannaya
|
Sabba
|
Kāṭa (*Pedamuṭṭu-gaṇḍa Kōṭageluvāta, Saṁkipādhipa*)
|
Pōta (by his first wife)
|
Chauṇḍa, married Mailamā

Viriyāla family

Sūrama
├ Prōla
├ Malla
└ Bēta
  ├ Sūra
  ├ Malla
  ├ Prōla
  │ └ Annaya, married Aitamā
  └ Komma

No. 94, from Khammampalle in the same District, refers to *Rājaguru* Viśvēśvaraśiv-āchārya as the establisher of a *maṭha* in the name of the god Viśvanātha for whom he built a temple at Chandravelli and endowed the same with money for its upkeep and the worship of the deity. These facts are corroborated by the Malkāpuram inscription of Viśvēśvaraśaṁbhu (*SII*, Vol. X, No. 395). No. 89 from Kāḷēśvaram, Karimnagar District, belongs to the reign of Gaṇapati and records the consecration of the god Vimalēśvara by the *Rājaguru* who is referred to as the son of Dharmaśiva. There is no doubt that the *Rājaguru*, whose name is lost in this record, was the celebrated Viśvēśvaraśiva or °śambhu, represented in the Malkāpuram inscription as the son (i.e. disciple) of Dharma-

śambhu or °śiva. The inscription gives a list of grants made to the deity by Buddhaya, who was the son of Rudra and the chief of Chernūru, and Mayidēva, the chief of Rāpūru. A certain Sōma-bhaṭṭa, son of Bṛihaspati, claims the authorship of three verses in praise of Śiva at the end of the record.

Nos. 128 and 129, from Urusu near Warangal, are engraved on a rock well-protected from exposure and view. They are in Sanskrit, the first in Telugu characters and the second in Nāgarī. The inscriptions contain each a work of a poet named Narasiṁha called a *ṛishi* in one record and a *maharshi* in the other. He is no doubt identical with the poet Nṛisiṁha already known from four short inscriptions from the same area (*A. R. Ep.*, 1957-58, p. 7), in which he claims to have been the author of a commentary on the *Ṛigvēda* and of works like the *Kākatīyacharita*. It is not unlikely that the author of the Siddhēśvaruniguṭṭa inscription (*A. R. Ep.*, 1957-58, p. 6 No. B 36,), which contains a beautiful but incomplete *kāvya* on the description of the Āndhra country and the city of Ekaśilā in it, was also a work of the same poet.

No. 128 is a poem containing 62 verses in *Śārdūlavikrīḍita* and gives a graphic account of the love, separation and marriage of a Siddha couple. Two stanzas are quoted below from the poem in order to illustrate the poet's style.

Verse 19 :

Sārthaṁ chētanayā samasta-jagatām=astaṁ gatō bhānumān

vyāmōhēna samaṁ tamāṁsi paritaḥ kāshṭāḥ padaṁ chakrirē [| *]

vāmaiḥ kāmuka-lōchanais=saha tatas=tārā-gaṇāḥ pusphuruḥ

Kaṁdarpa-jvalanēna sākam=udayaṁ yātaḥ kalānāṁ nidhiḥ [||*]

Verse 28 :

Tishṭhaty=uchchalati prayāti punar=apy=āyāti saṁbhāshatē

tūshṇīṁ bhāvam=upaiti paśyati diśaḥ sammīlayaty=akshiṇī [| *]

udbhrāmyaty=adhikaṁ dadhāti cha dhṛitiṁ niśchēshṭatē chēshṭatē

hā kashṭaṁ madanēna dāruṇataraṁ kiṁ kiṁ na sā kāryatē [||*]

No. 129 in Nāgarī is a work entitled *Yōga...* In this record, Narasiṁha calls himself the son of *Rājaguru* Viśvēśvara. This *Rājaguru* Viśvēśvara is possibly identical with Gaṇapati's preceptor Viśvēśvara referred to above.

A certain Narasiṁha figures as the author of a dramatic work called *Kādambarī-nāṭaka* wherein he represents himself as one of the sons of the poet Gaṅgādhara (*Kākatīyasaṁchika*, p. 81). In her *Madhurāvijayam*, Gaṅgādēvī, the queen of Kumāra Kampaṇa, praises Gaṅgādhara among others, while paying homage to the poets of the past. This Gaṅgādhara may have been the father of Narasiṁha who was the author of the *Kādambarī-nāṭaka*. But his relation with the author of the inscriptions discussed above is uncertain.

No.682 from Ānegondi, dated Śaka 1304(*chandra-anala-nabha-vēda*), Rudhirōdgārin, is in Sanskrit and seems to state that Kampa-bhūpa, son of Harihara (*Harihar-ātmaja*), had a path made to the Tuṅgabhadrā. The cyclic year given in the record corresponds to Śaka 1305 (1383-84 A.D.). We know that Kampaṇa or Kumāra-Kampa was a younger brother of Harihara II, during whose reign our record was incised. The expression *Harihar-ātmaja* in our record may therefore be a mistake for *Harihar-ānuja*. In that case, this is the latest known date for Kampa, although it is not impossible that Harihara II had also a son named Kampa.

No. 90 from Kāḷēśvaram, dated Śaka 1319, Īśvara, 1st day of the year, Wednesday, corresponding to the 28th February 1397 A.D., states in a verse in *Śārdūlavikrīḍita* that Dēvarāya, the son of Harihara, performed the *tulāpurusha* on the occasion of his *digvijaya*. It was obviously under orders of his father Harihara that prince Dēvarāya undertook this campaign of conquest. The *Velugōtivārivaṁśāvaḷi* alludes to a number of clashes of the Velamas, who sided with the Bahmanī Sulṭāns, with the Vijayanagara kings (*Further Sources of*

Vijayanagara History, Vol. I, pp. 82-83). The Pānugallu inscription (cf. op. cit., Vol. II, pp. 38-39), dated 6 months later than this record, refers to the capture of the fort of Pānuṅgal by Immaḍi Bukka, assisted by his son Ananta.

No. 116 from Pālampet, engraved in Nāgarī, Telugu and Grantha, mentions Vibhūti Gauraya of Māchirājupalli in Orugallu as a devotee of the *Paṇḍitārādhya*, i.e. the celebrated Śaiva teacher Mallikārjuna-paṇḍitārādhya. An incomplete version of this inscription exists in the Thousand-pillared temple at Hanumakoṇḍa (*A. R. Ep.*, 1957-58, No. B 26). A linear sketch of the said devotee is engraved in the centre of the slab bearing our inscription. Similar inscriptions found at Musalimaḍugu and Pāṇem (Kurnool District) andBanavāsi (North Kanara District) give the same contents in different scripts including the regional one (*A. R. Ep.*, 1926, p. 116 ; 1935-36, B. K. No. 128).

A number of inscriptions engraved on the walls of the Lakshmīchennakēśava and Śiva temples at Yāḍiki, Anantapur District, record transactions related to the lending of money either by the temple authorities or by private individuals. Some of them are of the nature of receipts for sums repaid with interest, while others are deeds cancelling the originals which were tampered with or were otherwise found incorrect.

The Nēminātha temple at Ukhlād, Parbhani District, Bombay, contains as many as 70 images of Jain Tīrthaṅkaras all of which bear inscriptions (Nos. 210-79) on their pedestals, dated either in the Śaka or in the Vikrama era, the former group of dates ranging from the year 1506 to 1686 and the latter from 1292 to 1669.

No. 472 copied from the Palace Museum at Padmanābhapuram, Kalkulam Taluk, Kanyakumari District, is an inscription on a stone pillar reported to have been found at Viḻiñam near Trivandrum in Kerala. The stone bears the inscription on one side and the figure of a warrior unsheathing his dagger on the other side. The inscription, which is damaged, is in Tamil verse, engraved in Vaṭṭeḻuttu characters of about the 8th century A.D., and records the death of a hero on the occasion of the capture of Viḻiñam. The hero is stated to have discharged his debt (*śeñjōṟṟu-pperuṅgaḍaṉ*) by giving up his life for the sake of his master whose identity is not disclosed. The capture of Viḻiñam is frequently described as one among the several achievements of the Pāṇḍya kings from the days of Jaṭilavarmaṉ Parāntaka Neḍuñjaḍaiyaṉ (acc. c. 768 A.D.). It may hence be surmised that this inscription also belongs to the reign of a Pāṇḍya king. In this connection, attention may be drawn to another inscription of a Māṟañjaḍaiyaṉ from Viḻiñam (No. 471).

Four early Pāṇḍya inscriptions (Nos. 496-99) were copied from Ḍombachchēri, Periyakulam Taluk, Madurai District. Two of them (Nos. 496 and 498) are dated respectively in the year 2 + 5 and the year 35 of the reign of Māṟañjaḍaiyaṉ. The king's name and date are lost in No. 499, while No. 497 is dated in the year 12 of the reign of *Śōlaṉ-talai-koṇḍa* Vīrapāṇḍya (acc. c. 947 A.D.). Nos. 496, 498 and 499 record gifts of sheep providing for the burning of perpetual lamps to the god Mahādēva at Tiruvaḍiyāputtūr in Aḷa-nāḍu. The sheep were entrusted respectively to Kāḍaṉ Paṭṭaṉ, Taṉiyaṉ Muṇḍaṉ and Śāttaṉ Dēvaṉ who are described as the heads of regiments (*paḍaittalaivaṉ*). This leads us to surmise that at Tiruvaḍiyāputtūr one or more regiments of the Pāṇḍya army were stationed and that the heads of these regiments undertook civil functions occasionally. Such instances are known to us from the inscriptions at Tirunelvēli, Kōṭṭār and Śuchīndram (*SII*, Vol. V, Nos. 451, 452 and 454 ; *Ep. Ind.*, Vol. V, p. 44).

The Sthāṇunātha temple at Śuchīndram in the Agastisvaram Taluk, Kanyakumari District, yielded 25 inscriptions (Nos. 447-70). Nos. 449 and 450 engraved on the surface of the rock between the Kaṅkāḷanātha shrine and the kitchen are dated in the year 15+4 of the reign of *Śōlaṉ-talai-koṇḍa* Vīrapāṇḍya. The former records the gift of money (*achchu*) for two lamps to the gods Paramēśvarar and Tiruvēṅgaḍattunilai-Paramasvāmigaḷ of Tiruchchivīndram in Nāñji-nāḍu by Nārāyaṇaṉ Śrīmādhavaṉ *alias* Chōḷāntaka-Brahmārāyaṉ, a *Kāppiyaṉ* of Perūmarudūr, hailing from Chōḷāntakamaṅgalam in Sāḷagrāmam in Mahimākara-vaḷanāḍu. The donor was apparently a Brāhmaṇa officer of high rank, who took an active part in the war with the Chōḷas.

Another officer of this king, Māraṉ Ādichchaṉ *alias* Chōḷāntaka-ppallavaraiyaṉ, is known to us from an inscription from Paḷḷimaḍam (*A. R. Ep.*, 1914, No. 420). He is also stated to be a *Kāppiyaṉ* which reminds us of the name of Tolkāppiyar, the early grammarian of the Tamil language. If *Kāppiyaṉ* is derived from *Kāpya*, it may mean 'belonging to the Kapi *gōtra*'.

Nos. 386 and 387 from Tiruvēṟkāḍu in the Chingleput District, dated respectively in the 3rd year (1054-55 A.D.) of the reign of Rājēndra II and in the 4th year (1066-67 A.D.) of that of Vīrarājēndra, record the auditing of the accounts of the temple of Tiruvēṟkāḍu-uḍaiya-mahādēvar by the officers appointed for the purpose. While in the former inscription, *Adhikārigaḷ* Śōḷa-mūvēndavēḷār is stated to have examined the accounts of the temple from his camp in the *tirukkāvaṇam* at Tiruvoṟṟiyūr, it is stated in the latter that an officer, whose name is lost, examined the same from his camp in the Gaṅgaikoṇḍaśōḷan-tirumaṇḍapam in the Tirumayāṉamuḍaiyār temple at the city of Kāñchī. It is further stated that he enquired into the conduct of the services, as they were settled and arranged by the previous officer, and made a more liberal provision for a specified festival. The system of inspecting the temple accounts is already known (*A. R. Ep.*, 1907, Part ii, para. 37 ; 1915, Part ii, para. 23 ; 1919, Part ii, para. 16) and these inscriptions afford proof of its uninterrupted working.

No. 313 engraved on the south wall of the second *prākāra* in the Naṭarāja temple at Chidambaram is dated the 8th day in the 8th year (1186 A.D.) of the reign of Kulōttuṅgachōḷa who may be identified with Kulōttuṅga III, considering the characteristic *praśasti*(*Puyal vāyttu vaḷam peruga*, etc.) with which the record commences. The inscription, which is intercepted by pillars at intervals, seems to record a gift of land for maintaining a garden called *Tiruttoṇḍar-śīr-uraittār* and for providing for the gardeners by Śēkkiḷāṉ Araiyaṉ Ediriliśōḷaṉ of Kuṉṟattūr in Kuṉṟattūr-nāḍu. The land was made free from taxes by the king at the instance of Vāṇarāja. *Tiruttoṇḍar-śīr-uraittār* was a title of the famous Śaiva poet Śēkkiḷār of the Chōḷa court. The donor hailed from Kuṉṟattūr whence the poet also hailed. Many members of the Śēkkiḷār family of Kuṉṟattūr are mentioned as donors in inscriptions (*A. R. Ep.*, 1906 No. 39 ; 1929, Nos. 221, 324 ; 1930, No. 136). But this record affords the only instance where a member of the Śēkkiḷār family of Kuṉṟattūr endowed land for a garden to be raised in the name of his distinguished ancestor. An instance of Tiruttoṇḍar-śīr-uraittār being deified and provision being made for worshipping his image is known to us from an inscription (*A. R. Ep.*, 1938-39, No. 229) from Śrīvāñjiyam in the Tanjavur District, in which the donor is stated to be a certain Aṇapāyaṉ.

No. 310, also from Chidambaram, is dated in the reign of the Chōḷa king Rājarāja III (1216-47 A.D.). The regnal year recorded in the inscription is hidden by pillars built against the engraved wall and only the portion mentioning the 53rd day is visible. However, elsewhere in the inscription, the year 16+1, Siṁha, Sunday and Bharaṇi are mentioned. These details, though not full, may be equated to the 8th August 1232 A.D. The inscription seems to record a gift of land as *maḍappuṟa-iṟaiyili* by *Mahāpradhāni Paramaviśvāsi Daṇḍiṇa-gōpaṉ Jagadoppagaṇḍaṉ tirunīṟṟu* Appaṇa-daṇḍanāyaka and *Tiruchchiṟṟambala* Gōpaya-daṇḍanāyaka. The other details of the gift are lost. The two donors, who are known to us as generals of Hoysaḷa Vīra-Narasiṁha II from the Tiruvēndipuram inscription (*Ep. Ind.*, Vol. VII, pp. 160 ff.) of Rājarāja III dated in his 15+1st regnal year, are said to have subjugated Pallava Kōpperuñjiṅga under orders of the Hoysaḷa king and compelled him to release the Chōḷa emperor whom the Pallava ruler had imprisoned at Śēndamaṅgalam. The Tiruvēndipuram inscription states that the two generals visited Chidambaram in the course of their campaign and worshipped the god at Poṉṉambalam. The epithets *tīrunīṟṟu* and *tiruchchiṟṟambala* applied respectively to the two generals confirm the statement in the other inscription in regard to their devotion to the god at Chidambaram.

No. 322 from Chidambaram is dated the 350th day in the 24th year of the reign of *Tribhuvanachchakravartigaḷ* Rājarājadēva who may be identified with Rājarāja III (acc. 1216 A.D.) on grounds of palaeography. The inscription which is damaged, seems to record a gift of land for rearing a flower garden by Śeṉṉi-nāyakkaṉ of Orutāḷaippaḷḷi, who is described as one among the *Kudiraich-cheṭṭigaḷ*. Several *Kudiraichcheṭṭis* are known to us from the inscriptions of the period (*A. R. Ep.*, 1936-37, p. 47) and all of them hailed from Malai-maṇḍalam,

i.e. Kēraḷa on the west coast. An inscription of this king from Tiruvalañjuḷi in the Tanjavur Distirct (*A. R. Ep.*, 1928, No. 196) refers to Gōvindaṉ of Orutāḷaippaḷḷi, who was a horse-dealer fiom Malai-maṇḍalam.

No. 464, from Śuchīndram, dated in the Kollam year 403 (1228-29 A.D.), records the details regarding the organisation of the groups of Malayāla Brāhmaṇas from Kīḻgarai and their representation in the *Mahāsabhā* of the village. The Brāhmaṇas were divided into eight groups (*aḍaivus*) each consisting of members belonging to specified houses such as Vēliyaṟai,Nāḷaṟai, Sōmāyimaṅgalam, Kīṭchēri, Mullaimaṅgalam, etc. The eight members elected from each of these eight houses were authorised by the *Mahāsabhā* to assemble and deliberate on matters connected with the temple and the village and they were forbidden from having transactions of any kind in respect of the temple lands to their own advantage. In case of default, a fine of 12 *kaḷañju* and 5 *kāṇam* of gold was imposed on the defaulter and his property could be confiscated by the *Sabhā*. Inscriptions of earlier dates copied from Śuchīndram and the neighbourhood differ very much from those of the West Coast in both their language and contents. The present record is the earliest in the Tamil language influenced by Malayāḷam. The earlier records speak of the *Mūlaparaḍai* (*Mūlaparishad*) and the *Mahāsabhai*. The *Mūlaparaḍai* seems to have disappeared from the scene before the date of the record under discussion. It seems to refer to the period when the Malayāḷam element began to play an important role in the affairs of the temple. The growing influence of the Malayāḷa Brāhmaṇas in the administration of the temple is attested by several earlier records in the temple, such as Nos. 460, 461 and 463, though they do not cite any king's authority. However, not long after the date of this record, we find one epigraph (No. 457), dated in Kollam 413 (1238 A.D.), recording the arrangements made by Vīra-Ravi[kēraḷa]varma Tiruvaḍi, the ruler of Vēṇāḍu, through Śaṅkaraṉ Irāmaṉ of Sōmāyimaṅgalam, to rebuild with stone all the brick and wooden structures below the *viśvakarmmīya* and to carry out other repairs. It may be noted that Sōmāyimaṅgalam was one of the houses included in the eight groups mentioned above. Śaṅkaraṉ Irāmaṉ was apparently a member of one such newly organised body. He received some money from Chokkattāṇḍāḷ *alias* Ulagamuḻuduḍaiyār, the queen of Vīra-pāṇḍya, for food offerings and for feeding Brāhmaṇas in Kollam 432 (1256 A.D.) as stated in No. 459.

Nos. 306, 308 and 309 are inscriptions of the Pāṇḍya kings recording the foundation of new villages by clubbing a few of them together and settling in them a number of Brāhmaṇas well-versed in the *Vēdas* and the *Śāstras*. No. 306 commencing with the *praśasti* (*samasta-jagad-ādhāra*, etc.) of Jaṭāvarmaṉ Sundara-pāṇḍya I (acc. 1251 A.D.) relates to the founding of a village named Sundarapāṇḍya-chaturvēdimaṅgalam by clubbing together several villages (Karumūlakāraṇanallūr, Kaḷumalam, Śembiyaṉ-śēṟṟūr, etc.) in the fifth year of the king's reign. The inscription gives the details of the apportionment of 200 *vēlis* of land among 121 Brāhmaṇas who were the teachers of the *Vēda* and *Śrauta*, and the *vaidya* (physician), *jāty-ambashṭa*, accountant, carpenter, potter, blacksmith, *uvachchaṉ*, barber, *pāḍi-kāppāṉ*, *puṟaṅgaḷi*, midwife and village servant (*veṭṭiyāṉ*). Though the lands were exempted from tax, they were required to give a stipulated quantity of paddy into the Tillaināyakaṉ *perumbaṇḍāram*. Provision was also made for settling the *veḷḷāḷar* as well as for grazing the cattle and for the cremation ground. The epigraph is dated the 187th day in the 7th year of Jaṭāvarman's reign and was signed by an officer named Vaṇḍuvarāpati Vīṟṟirundaperumāṉ *alias* Paḷandīparāyaṉ of Andanūrchchirugambūr in Muttūṟṟu-kkūṟṟam. This is one of the few inscriptions recording the foundation of new villages, which may be definitely assigned to Jaṭāvarman Sundara-pāṇḍya I (cf. *A. R. Ep.*, 1914, para. 18). The other two inscriptions, which cannot be definitely assigned to any known king for want of details, record the foundation of the villages called Avanimuḻuduḍaiya-chaturvēdimaṅgalam (No. 308) and Bhuvaṉamuḻuduḍaiya-chaturvēdimaṅgalam (No. 309) apparently after the queens of the Pāṇḍya kings. It may be noted that the former epigraph mentions Vikramapāṇḍya-chaturvēdimaṅgalam established by *aṉṉāḷvi* and the latter speaks of the Sāvitri *maṭha* as one of the beneficiaries of the gifts. Both the inscriptions are attested by Kappalūr-uḍaiyāṉ *alias* Vāṇādhirājaṉ.

Nos. 478-85 were copied from the Tirumaṟaināthasvāmin temple at Tiruvādavūr, the birth place of the famous Śaiva saint Māṇikkavāchakar in the

Melur Taluk, Madurai District. Of these, Nos. 481-85, which are assignable palaeographically to the fourteenth century, belong to a Jaṭāvarman Parākrama-pāṇḍya who cannot be identified for want of details. No. 484, dated in the reign of Tribhuvanachakravarti Kōnēriṉmaikoṇḍāṉ, records the gift of the village of Kūṭṭāmpuḷi in Pādirikkuḍi-ppaṟṟu to provide for conducting the festival called *Valaṅgai-mīgāmaṉ-tirunāḷ* instituted in his name by *ammāṉ* Mahābali Vāṇādarāyar. The village was made free from taxes from the month of Mārgaḷi in the king's 9th regnal year. No. 485, which purports to be an order issued by the god Vādapurīśa, is dated in the 9th year of the reign of Parākrama-pāṇḍya and records that a sum of 80 *paḷam-poṉ* and 800 *irāśi-ppaṇam* due annually to the temple from the village of Kūṭṭāmpuḷi, also called Valaṅgai-mīgāmanallūr, was to be spent from the month of Māśi in the 9th year of the king's reign, obviously for the festival referred to in No. 484 referred to above. *Valaṅgai-mīgāmaṉ* meaning 'the sailor (*i.e.* saviour) of the Valaṅgai [people]' was the title of Mahābali Vāṇādarāyar whose identity with the known chieftains of the Bāṇa stock remains obscure. It is interesting, however, to note that this Bāṇa chieftain is described as *ammāṉ* (uncle or father-in-law) of the king and that this is the only instance where the relationship between a Bāṇa chieftain and the reigning Pāṇḍya king is defined.

No. 417 from Ikkarai-Bōḷuvāmpaṭṭi is dated in the 27th year (1234-35 A.D.) of the reign of Rājakēsarivarman Tribhuvanachakravartigaḷ Vīrarājēndradēva of Koṅgu. It enumerates grants of land made upto that date on the authority of earlier records. To begin with, it mentions the grant of land sowable with 2 *kalams* of paddy made by Ulaguḍaiyaperumāḷ Adhirājarājadēva for food offerings to the god Tirunāgīśvaramuḍaiyār of Muṭṭam, otherwise called Ravivarma-chaturvēdimaṅgalam, in Pērūr-nāḍu. Then it mentions the gift of land for *mantrapōṇagam* by Rājarājadēvar *alias* Rājākkaḷ Mādēvar. The details regarding the donors of the other gifts that follow are not given. The donors of the first two gifts, however, may have been predecessors of Vīrarājēndra in whose reign the record is dated, even though no records of the two have been discovered so far.

No. 506 engraved on the south wall of the *ardha-maṇḍapa* in the Rudrakōṭīśvara temple at Vēlaṅguḍi in the Tiruppattur Taluk, Ramanathapuram District, is dated in the year 736, Āvaṇi 10, in the reign of Mahārājaṉ Surattāṉ. The year 736 evidently of the Hijra era corresponds to 1335-36 A.D. The epigraph records the gift of land made free from taxes by the *ūrār* of Vēlaṅguḍi in Pūṅguṉṟa-nāḍu to Dēvaṉ Udaiyāṉ *alias* Muṉaiyadaraiyaṉ for his services to the village during the Muslim invasion (*Turukkar-vāṇam*). The inscription thus affords yet another evidence of the disturbed times that followed in the wake of the establishment of Muslim rule at Madurai by Muḥammad bin Tughluq about 1323 A.D. Since the Sultanate of Madurai became independent before Hijra 734 corresponding to 1333-34 A.D. (*Journ. As. Soc. Pak.*, Vol. II, pp. 90 ff.), Mahārājaṉ Surattāṉ of our inscription may be identified with Jalālu'd-Dīn Aḥsan Shāh, the first Sulṭān of Madurai.

No. 344, from Mammaṅgalam in the Chidambaram Taluk, is dated in Śaka 1605, Rudhirōdgārin, Āḍi 6, in the reign of *Chhatrapati* Śaṁbōsi (Sambhājī). It records a gift of 800 *kuḷi* of land as *sarvamānya* to the god Viśvanāthasvāmin at Pāḷaiyaṅkōṭṭai by *Rāya* Tukkōjirāja Aiyyaṉ. The order recording this gift was issued by *Subēdār* Gōpāla-paṇḍitar Aiyyaṉ. No. 329, engraved on a pillar built into the south wall of the Śivagaṅga tank in the Naṭarāja temple at Chidambaram, records in its four versions in different scripts that Gōpāladādājī renovated the Śivagaṅga tank on Śrāvaṇa śu. 1 in Śaka 1607, Krōdhana. Gōpāladādājī is stated to have been skilled in carrying out the orders of one Harīśaprabhu, the general of Śāhajī, son of Śambhu and grandson of the *Chhatrapati* (i.e. Śivājī). The Grantha version of the record mentions one Raṇasiṁha, son of Tukkōjī, as the ruler of the locality round about Chidambaram. Gōpāladādājī is evidently identical with Gōpāla-paṇḍitar Aiyyaṉ of No. 344. He seems to have continued to serve Śāhajī, the grandson of the *Chhatrapati* (i.e. Śivājī). Tukkōjī mentioned in the said record is probably identical with the homonymous prince who was the son of Ekōjī, deputed by Śivājī to rule over Tanjore. Tukkōjī's son Raṇasiṁha is, however, not known to us so far. No. 340 from Chidambaram seems to record the assignment of the income from several taxes for the merit of *Rāyamānniyarāya* Mahārājar Sāyabu by *Rāya* Reguvōjī-paṇḍitar Aiyyaṉ. It is dated Śaka 1611, Śukla, Māśi 6, Uttiraṭṭādi, corresponding to

February 2, 1690 A.D. The other details of the gift are, however, lost. Mahārājar Sāyabu appears to be identical with the Mughal emperor Aurangazīb who is known to have subjugated the Marāṭhās of Tanjore about this time (Sewell, *Hist. Ins. S. Ind.*, p. 289), and whose agent Reguvōjī-paṇḍitar Aiyyaṉ was.

No. 368 from Vēṅgaḍampēṭṭai speaks of a choultry built by Muttu Vijaya Ānandaraṅga Tiruvēṅkaṭa Piḷḷai. He was probably identical with his namesake who was a nephew of the well-known Ānandaraṅga Piḷḷai, the chief courtier of Dupliex, the French Governor of Pondicherry (*Ānandaraṅgaṉ Kōvai*, Madras Govt. Or. Ser., 1955, Intr., p. xvii). Veṅkaṭampēṭṭai, also referred to as Veṅkaṭammāḷpēṭṭai by Ānandaraṅga Piḷḷai in his *Diary*, was one of the villages which Ānandaraṅga held on lease from Chandā Sāhib (J. Frederick and H. Dodwell, *The Private Diary of Ānandaraṅga Pillai*, Vol. IX, p. 54). Though it is not clear whether Tiruvēṅkaṭa Piḷḷai continued to hold Vēṅgaḍampēṭṭai, it is evident that he continued, at least to a certain extent, the philanthropic activities of his uncle Ānandaraṅga Piḷḷai.

Nos. 789-95 are labels inscribed on metal discs, each about 1½ inches in diameter, of which six are of silver and one of gold. They were found within a low mound of bricks forming the lower portion of a sanctuary in the centre of a small enclosure of boulder walls in an ancient site at Kedah in Malaya. The writing is in modified Telegu-Kannaḍa script of c. 8th century A.D. and five of the records read respectively *Sarvvāpāyajaha*, *Amōghadarśī*, *Gandhahastī*, *Vajrāṁgabandha* and *Samantabhadra*, which are either epithets of the Buddha or names of Bōdhisattvas. These votive metal discs appear to have been buried underneath the image or images consecrated in the shrines by devotees. The inscriptions have been published in the *Journ. Malayan Br. R. A.S.*, Vol. XVIII, 1940, pp. 23-24.

Out of 112 inscriptions included in Appendix C, Nos. 392-97 and 399-403 are interesting pilgrims' records from the Mṛityuñjaya temple at Jāgēśvar in the Almora District of U.P. They resemble in nature the epigraphs at Dēvaprayāg in the Tehri Garhwal District (*Ep. Ind.*, Vol. XXX, pp. 133-35) which are, however, earlier than the present records. On palaeographical grounds the Jāgēśvar inscriptions, written in the Northern characters (Siddhamātṛikā) may be assigned to dates ranging between the eighth and tenth centuries A.D. The records offer bare personal names in most cases. The two names, Raṇavigraha and Śaṅkaragaṇa, found together at several places, remind us of king Raṇavigraha Śaṅkaragaṇa (also called Mugdhatuṅga and Prasiddhadhavala) of the Kalachuri dynasty, who ruled over the Jabalpur region in the first half of the tenth century A.D. No. 395, written in ornamental characters, is interesting from the palaeographical point of view, the letter *ś* resembling the late medieval type of Bengali *ś*. The record states that it belonged to (i.e. was caused to be engraved by) Vaṭēśvara of *Pūrva-dēśa* on behalf of certain persons. Vaṭēśvara apparently performed the pilgrimage as a proxy of the persons in question and hailed from the Bengal region of *Pūrva-dēśa*. The word *pakshapāta* has been used in this inscription in the sense of 'one who works on behalf of someone else'. For some of these inscriptions, see *Ep. Ind.*, Vol. XXXIV, pp. 243 ff.

No. 378 of Appendix C is an unpublished record of the Paramāra ruler Dhārāvarsha of Chandrāvatī. The slab on which the inscription is engraved was found at Ajahārī in the former Jodhpur State and is now kept in the Rajputana Museum, Ajmer. For Dhārāvarsha we have a good number of inscriptions dating from Vikrama 1220 to 1276. He belonged to the second line of the Paramāra family of Chandrāvatī and Ābu, which was subordinate to the Chaulukyas of Aṇahilavāḍa. The record is dated in Vikrama 1240, Vaiśākha śu. 3, Monday (28th March 1183 A.D.). The epigraph records a gift made by prince Pālhaṇadēva together with the chief queen (*paṭṭa-rāṇī*) Sīgāradēvī (Śṛiṅgāradēvī) who is mentioned in the Jhāḍōlī inscription of the time of Dhārāvarsha, dated Vikrama 1255 (*PRAS, WC*, 1905-06, p. 48 ; 1910-11, p. 38) as the daughter of the Chāhamāna ruler Kēlhaṇa of Nāḍōl. Pālhaṇadēva is the same as Prahlādana known to have been the younger brother of Dhārāvarsha (*Ep. Ind.*, Vol. VIII, pp. 208 ff.).

No. 379 of Appendix C is a fragmentary inscription of Paramāra-Chāmuṇḍarāja (c. 1080-1102 A.D.) of Banswara or Vāgaḍa. The inscribed slab, which is now kept in the Rajputana Museum, Ajmer, was found at the village of Arthūṇā

about 28 miles to the west of Banswara in Rajasthan. It is dated Vikrama 1157, Chaitra ba. 2, Monday and records the erection of the temple of Harīśvara, named after the goldsmith Hari who migrated from Chitrakūṭa to Ārāttūṇaka (Arthūṇā).

Arabic and Persian Inscriptions

About two hundred and thirty Arabic and Persian inscriptions listed in Appendix D were examined by the Assistant Superintendent for Arabic and Persian Inscriptions. These include a few received from the Office of the Government Epigraphist for India.

The earliest inscriptions of the group, found at Bari Khatu in the Nagaur District of Rajasthan, are those of the Mamlūk (Slave) kings of Delhi. They are important as they indicate the extent of the Muslim sway in Rajputana in the first century of the Muslim rule in Northern India. No. 170, which belongs to the reign of Shamsu'd-Dīn Iltutmish, mentions the excavation of a tank by Mas'ūd (?), son of Aḥmad, son of 'Umar al-Khalj in the year A.H. 629 (1232 A.D.). The other record No. 171, which is fragmentary, is dated A.H. 666 (1268 A.D.) in the reign of Ghiyāthu'd-Dīn Balban and mentions Saifu'd-Daulat wa'd-Dīn Aḥmad as-Sulṭānī.

Of the Tughluq records, No. 43 belonging to the reign of Ghiyāthu'd-Dīn Tughluq Shāh comes from Daulatabad in the Aurangabad District and is the earliest Muslim record at the place. The inscription records the construction in A.H. 722 (1322 A.D.) of a step-well by Thakkar (Ṭhakkur) Nānak, son of Jagbīr. In view of the fact that the name of a Muslim governor is absent in the record, it would not be unlikely to suppose that Ṭhakkur Nānak was in charge of Daulatabad under Tughluq Shāh. It is interesting to note that the composer of the text who was evidently a Muslim, offers a prayer in the last line saying 'May the builder be happy on account of his good deed and may *God direct him to the right path* (i.e., may he become a Muslim)'. No inscription of Muḥammad bin Tughluq who transferred his capital from Delhi to Daulatabad has been so far traced in Daulatabad proper, but the village of Kagzipura, about a couple of miles from the place, has yielded No. 52 dated A.H. 733 (1332 A.D.) in that monarch's reign. It mentions the construction of a mosque by Maliku'l-Umarā Ikhtiyāru'd-Dawlat wa'd-Dīn Ulugh A'ẓam Qublī Sulṭānī entitled Naṣīru'l-Mulk. It suggests that Qublī Sulṭānī of the Bidar inscription (*EIM*, 1931-32, Plate XVII) is identical with this Naṣīru'l-Mulk and that the Bidar record has, therefore, been wrongly ascribed to Prince Muḥammad, son of Aḥmad Shāh I of the Bahmanī dynasty. No. 60 is a fragmentary record also of Muḥammad bin Tughluq Shāh, found in the tomb of Haḍrat Shāh Burhānu'd-Dīn at Khuldabad, about six miles from Daulatabad. Not being *in situ*, it is difficult to trace its exact provenance. Nos. 189-90 belonging to the reign of Fīrūz Shāh appear on a tomb at Banaras. No. 189 records the construction of the mosque, the dome of the porch, the inner apartment, the steps of the water tank, and the compound-wall of the tomb of Sayyid Fakhru'd-Dīn Shahīd 'Alawī by Ḍiyā, [son of] Aḥmad, in A.H. 777 (1375 A.D.). No. 190 merely refers to the construction of the dome of the porch and gives the name of the builder Ḍiyā as Ḍiyāu'd-Duwal indicating that he was enjoying some official status. Whatever the building materials used in the mosque might indicate, there is nothing in these inscriptions, which 'affords a fresh example of the Musalmān policy of appropriating Hindu temples for which Banaras offered an unusually ample field', as alleged by A. Führer (*Monumental Antiquities and Inscriptions in the North Western Provinces and Oudh*, Allahabad, 1891, p. 201). No. 202, from Jaunpur, is another record of Fīrūz Shāh's period, dated A.H. 765 (1364 A.D.) and recording the construction of a mosque by Khwāja Kāmil. The name is given as 'Khwāja Kāmil-i-Khān Jahān' which would mean Khwāja Kāmil, son of Khān Jahān. The latter was an eminent minister who enjoyed full confidence of his master Fīrūz Shāh until his death in A.H. 770, when the title Khān-i-Jahān was conferred by the king upon his son Jūmān Shāh (Shams Sirāj 'Afīf, *Tārīkh-i-Fīrūz Shāhī*, 1888-91, pp. 425-26).

The bulk of the inscriptions of the Bahmanīs come from Gulbarga, the capital of the early Bahmanīs ; but it is unfortunate that various factors have rendered almost all of them quite illegible. A few more are found at Raichur, Daulatabad and Khuldabad. The Raichur inscriptions, including some belonging to the 'Ādil-Shāhīs of Bijapur, are important as they help us to determine the periods when the place was under the Bahmanīs and the 'Ādil Shāhīs on the one hand and the kings of Vijayanagara on the other.

Of the Bahmanī inscriptions, No. 44 from Daulatabad is a record of Muḥammad Shāh I appearing on the 'Īdgāh of that town. It says that, the 'Īdgāh was constructed by Ulugh Qutlugh Bahrām Khān in the year A.H. 760 (1359 A.D.). No. 109, from Gulbarga, is another inscription of Muḥammad Shāh I recording the construction of a step-well which is evidently the one in the enclosure of the tomb of the famous saint and royal preceptor Shaikh Muḥammad Sirāju'd-Dīn Junaidī, in A. H. 768 (1367 A. D.) by Abū Muḥammad Tabrīzī, the *amīr* of the Turks. The construction was supervised by Khwāja Kabīr, son of Muḥammad Khalkhālī. The inscribed slab of black basalt is popularly invested with the power of healing certain diseases and this has resulted in the middle portion of the text originally carved in relief throughout being almost rubbed off. No. 58, engraved on a loose slab from Khuldabad also belongs to the reign of this king and records the construction of a step-well by Khān Ṣafdar Khān in the year A.H. 772 (1370-71 A.D.). No. 103, from Gulbarga, is another inscription of the same monarch, recording the construction of a mosque and a step-well by Rajab Jalāl Shīrāzī in the year A.H. 774 (1372 A.D.). Of the two Gulbarga inscriptions belonging to the reign of Muḥammad Shāh Bahmanī II, No. 110 is damaged and fragmentary. It seems to refer to the construction of a mosque by a nobleman whose name is not legible. The other (No. 101), which is quite worn out, speaks of the construction of a mosque by Fakhr-i-Duwal Mubārak Sulṭānī, the minister. Sulṭān Fīrūz Shāh Bahmanī is represented by No. 111 which is found at the same place and is too badly damaged. Found on the tomb popularly called Kharbūza Gumbad, it records the construction of the tomb over the remains of Malik Nāib Hushang, the *sar-pardadār*. No. 112, also from Gulbarga, helps us to identify the tomb near the Langar Khāna Masjid as that of Sayyidī Aḥmad al-Kabīr. It records the construction of the same in the month of Shawwāl, A.H. 837 (1434 A.D.), during the reign of 'Alāud'd-Dīn Aḥmad Shāh, son of Aḥmad Shāh the king. Evidently, the king referred to herein is Aḥmad Shāh II and not Aḥmad I whose title was not 'Alāu'd-Dīn and whose father Aḥmad Khān was never a king nor does his name appear anywhere with the title Shāh. But it is difficult to believe that Ahmad II had succeeded his father at least about two years before the 29th Ramaḍān A.H. 839, the date on which the latter died according to the inscription on his tomb (G. Yazdani, *Bidar, its History and Monuments*, p. 125). It is not unlikely, therefore, that the unit figure of the date given only in words and clearly reading as *sab'* (seven) was inadvertently copied by the engraver for the intended *tis'* (nine). The words *sab'* and *tis'* as written in Arabic alphabet are almost alike in form.

Nos. 54 and 59 are two badly damaged and indifferently executed records of 'Alāu'd-Dīn Aḥmad II. No. 54 from the mosque near a tank at Kagzipura, near Daulatābād, records the erection of that building by Maliku'sh-Sharq Malik Parwīz Sulṭānī, son of Qaranfal, a servant of the king. The name of the tank near which the mosque stands, appears in the inscription as *Zainsar* possibly after the name of the saint Khwāja Zainu'd-Dīn Shīrāzī (died A.H. 771) who lies buried at Khuldābād. No. 59, from the enclosure of Shāh Burhānu'd-Dīn's *dargāh* at Khuldābād, states that the above-mentioned king had intended to construct a Jāmi' mosque near the two holy tombs (at Khuldābād) but died before the project could be put through and, consequently, Parwīz, son of Qaranfal Sulṭānī, carried out the construction at the instance of the heir-apparent (?), on the tenth of Jumādā II in A.H. 862 (25th April, 1458 A.D.). The record provides a valuable evidence regarding the date of the death of Aḥmad II.

No. 113 is an important bilingual record of the reign of 'Alāu'd-Dīn Humāyūn Shāh, son of Aḥmad Bahmanī II. Fragmentary and quite damaged, it was found on the Bāolī Qalandar Shāh at Gulbarga. The Persian version, which is in verse, refers to the construction of the step-well in A.H. 862 (1457-58 A.D.), but the name of the builder is not legible. The Sanskrit version seems to read the name as Ījalidēvī.

Of the inscriptions dated in the reign of Muḥammad Shāh Bahmanī III, son and successor of Humāyūn Shāh, three come from Raichur in Mysore State. No. 128 records the construction of a gate (no longer in existence) in A.H. 873 (1468-69 A.D.) by Mallū Khān Ḥāfiẓ who is also mentioned in No. 133 found over the Makkī gate of the Raichur fort and dated A.H. 874 (1469-70 A.D.). No. 156 is yet another inscription mentioning the same Mallū Khān Ḥāfiẓ as the builder of some structure, in all probability, a step-well. It is dated A.H. 885 (1480-81 A.D.).

A few inscriptions found at Raichur and at Kembhāvi, Gulbarga District, are additions to the records of the period when that area was under the Bijapur kings, showing that the latter acknowledged the sovereignty of the Bahmanīs as late as A.H. 935. No. 141, from Raichur, states that in A.H. 919 (1513-14 A.D.) during the reign of Maḥmūd Shāh Bahmanī and the governorship of 'Ādil II, 'Ambar constructed a mosque. One Maliku'sh-Sharq Malik 'Ambar is mentioned in No. 127, a bilingual inscription from Malihabad, about 5 miles from Raichur, containing the text of a *qaulnāma* laying down the assessments of dues [to the state] from the village communities like the farmers, oil-sellers and others and prohibiting the recovery at the rates other than those laid down therein. This order is dated towards the close of the year A.H. 918 (1513 A.D.) and it is not unreasonable to suppose that 'Ambar of the last-mentioned inscription is identical with Maliku'sh-Shārq 'Ambar. No 143 is an undated inscription from Raichur recording the construction of a mosque, in the reign of the same Bahmanī king and the governorship of 'Ādil Khān II, by Khwāja Sumbul. No. 122 from Kembhāvi found on two pieces of a slab near the temple of Basavanna is fragmentary, a third piece of the slab being lost. The missing piece contained the name of the Bahmanī king in whose reign, in A.H. 935 (1529 A.D.), Ḥājī (name lost) constructed an impressive tomb [and a mosque] for the maintenance of which certain shops, etc., were endowed. The extant text contains the name of 'Ādil Khān who is none other than Ibrāhīm 'Ādil Shāh I of Bijapur while, of the name and titles of the governor, only the phrase 'the greatest of the Khāns' has survived. The inscription thus seems to have belonged to the reign of Kalīmullāh, the last of the Bahmanīs, who ruled in A.H. 932-943 according to numismatic evidence. This is the only record known so far mentioning the said Bahmanī king.

Of the 'Ādil Shāhī inscriptions, No. 105 is engraved on a slab now lying in the tomb of the celebrated Muslim saint Ḥaḍrat Muḥammad popularly called Gaisū Darāz. According to this, a gate to the dargāh was erected in A.H. 945 (1538-39 A.D.) by one of the Bijapur nobles. It is interesting to note that this inscription invests the Bijapur ruler with the royal title Shāh while inscriptions dated A.H. 943 or earlier refer to him merely as 'Ādil Khān. It may also be noted that, while two other records, dated A.H. 945, mentioning Ibrāhīm I as 'Ādil Shāh for the first time, also contain the epithets, 'the Khān of high dignity' and 'the Khān of exalted dignity' applied to the names 'Ibrāhīm' and ''Ādil Shāh' (M. Nazim, *Bijapur Inscriptions, Arch. Surv. Mem.*, No. 49, pp. 26, 47), the inscription under notice omits the word Khān altogether and merely states 'in the reign of dignity of 'Ādil Shāh Ghāzī'.

No. 20, from Koḍangal in the Mahbubnagar District of Andhra Pradesh, states how the two villages called Awlīn the big and Awlīn the small were merged into one and named Ḥusainābād which was endowed for running the *langar* of the twelve *imāms*. The record constitutes a will executed by Malik Quṭbu'l-Mulk, the progenitor of the Quṭb Shāhī rulers of Golconda in A.H. 919 (1513-14 A.D.). It is worth noting that the inscription, insomuch as it does not mention Quṭbu'l-Mulk with any royal title, is an additional epigraphical evidence against Firishta's statement that Quṭbu'l-Mulk assumed kingship in A.H. 918 (1512-13 A.D.).

Among the provincial Muslim rulers of the north, the Sharqīs are represented by two epigraphs. No. 197, fixed to the left of the inner entrance to the Jāmi' mosque at Bēlgrām in the Hardoi District, Uttar Pradesh, is a fragmentary record of Ibrāhīm Sharqī recording the construction of the mosque by 'Alī, son of Shams. The other Sharqī inscription (No. 196) from the same place records the renovation in A.H. 845 (1441-42 A.D.) of some building, the nature of which cannot be determined. The name of the builder is Malik Mānik Bhaṭṭī of Bhaṭner, a companion of Khān-i-A'ẓam Fath Khān, son of Fath Khān Hirewī.

Two inscriptions originally from Kalna in the Burdwan District of West Bengal but now in the Indian Museum, Calcutta, represent the Sayyid dynasty of Bengal. No. 25, recording the construction of a mosque in A.H. 918 (1512 A.D.) during the reign of 'Alāu'd-Dīn Ḥusain Shāh and the governorship of Majlis Bārbak, gives the full name of the builder as Majlis Jitwār, son of Ṭaifūr Khān, son of Haibat Khān. This inscription thus enables us to read correctly the name of the builder of the gateway to a congregational mosque constructed in A.H. 938 (1530-31 A.D.), i.e., twenty years later, at Santoshpur in the Hooghly District. The correct name is Majlis Jitwār and not Majlis Jawād as doubtfully

read in *E. I.*, *A. & P. Supplement*, 1951-1952, p. 27. No. 26, also from Kalna and now in the Indian Museum, is a copy of *A.R.Ep.*, 1952-53, App. C, No. 19 and *E. I.*, *A. & P. Supp.*, 1955-1956, Plate vii a.

Of the Mughal records, Nos. 172-74 from Bari Khatu in Rajasthan, dated in the reign of Akbar, are new epigraphs of Mīr Muḥammad Ma'ṣūm Nāmī, the wellknown literateur, nobleman and engraver of inscriptions, and his son Mīr Buzurg. No. 174 is inscribed by the son who is stated to have paid a visit to the holy tomb [of Shaikh Abū Isḥāq Maghribī] in the company of his father in A.H. 1008 (1599-1600 A.D.). No. 173, bearing the date A.H. 1010 (1601-02 A.D.), is obviously from the pen of Mīr Ma'ṣūm himself who states that he was permitted by the emperor to leave for Persia as the royal envoy. No. 174 is inscribed by Mīr Buzurg in A.H. 1013 (1604-05 A.D.) on the occasion of the return of the envoy from Persia. From this inscription, it is known that Mīr Buzurg had also accompanied his father to Persia. No. 126, from Mudgal in the Raichur District, is dated in the 47th year of Aurangzeb's reign (A.H. 1115= 1703 A.D.) and states that a damaged bastion of the fort was repaired by Rāja Rāmsingh Sisodia Rānāwat, the *qal'adār* and *faujdār*, who named it as Rām Burj.

Nos. 55, 56, 57, 61 and 66 come from various tombs at Khuldabad. No. 55 records the erection of the tomb, with a porch above it, of the celebrated Ḥaḍrat Burhānu'd-Dīn Gharīb by Kākā Shād Bakht in A.H. 744 (1343-44 A.D.). Composed by Burhānī, the poetic fragment comprising the text does not contain the name of the ruling monarch (Muḥammad bin Tughluq Shāh) or of the governor. Nos. 56-57, from the enclosure of the same tomb, have identical texts carved in relief, on wooden planks, in Thulth of a fairly high order. The poetry of the texts, composed by one Ḥasan, is poor. The records give a eulogistic account of the saint and his tomb. The tombs of Ḥaḍrat Zainu'd-Dīn and Muntajabu'd-Dīn possess each a similar inscription (Nos. 61 and 66).

No. 106, from the tomb of Ḥaḍrat Gaisū Darāz at Gulbarga, has suffered from exposure and the letters, remarkable for their beautiful execution in Thulth with Ṭughrā flourish, have become slightly indistinct. The epigraph seeks to record the construction of the building (probably the Samā' Khāna on which it is found) for the comfort of the attendants of and out-station visitors to the tomb by Saif 'Alī (whose title ending in *al-Mulk* is not legible) in A.H. 958 (1551 A.D.). It is surprising to note that the record does not bear the name of Ibrāhīm 'Ādil Shāh I who was the ruling monarch.

Two deeds of endowments in the present collection have been referred to above. No. 139 from the Daftarī mosque at Raichur, is another such record giving the details of an endowment created in A.H. 904 (1498-99 A.D.) by Maliku'-sh-Sharq Malik Ḥājī, son of Sulaimān Qirmānī (Kirmānī) for the said mosque. Nine *chāwars* of land [in the village of Durgapur of the Raichur District] were set apart on condition that the revenue of eight *chāwars* was to be spent towards the stipends, etc., of the *imām*, the *ḥāfiẓ* and the caller to prayers, and that of the remaining one *chāwar* was to be given to the trustee of the mosque. Likewise, forty shops in the city of Raichur itself were endowed for the proper upkeep of the mosque. No. 210, from Jaunpur, dated A.H. 1180 (1766 A.D.) contains an order seeking to enjoin upon the governor, *kūtwāl*, *qal'adār* and *faujdār* of Jaunpur to see that the daily amount of subsistence allotted to the Sayyids, widows and other deserving people by Muḥammad Bashīr Khān Bahādur out of the revenues of the Jaunpur District should be continued and that the said officials should not take *nadhrāna* (presents and offerings), bribe, etc., from the beneficiaries.

No. 176 from Bari Khatu, commemorates the martyrdom of six warriors on the day of the 'Īdu'l-Fiṭr (the 1st Shawwāl) of A.H. 761 (15th August 1360 A.D.). They are stated to have driven back nine times a horde of two hundred cavaliers before they ultimately lost their lives. Nos. 160 and 161 are two epitaphs from Ajmer recording the death in A.H. 985 (1577-78 A.D.) of Mīr Khādim, son of the celebrated saint Makhdūm a'z-Zāhid al-Jāmī, and of Mīrzā Muḥammad Amīn, son of the son of the same saint. Mīrzā Muhmmad Amīn is further stated to have been the son of the daughter of Maulānā Ghāzī Khān Badakhshī who was an eminent savant and nobleman under Akbar.

No. 118 from Gulbarga, is found to be an epitaph of the wet-nurse of Chānd Bībī Sulṭān, probably Khūnza by name. The date of her death is, however,

not in the record. Chānd Bībī Sulṭān is most probably the same Ahmadnagar princess who fought successfully against the Mughal forces of Akbar under Prince Murād. No. 162 from Ajmer, records the death of Khusraw Khān, a nobleman of Sind, in the year A.H. 1023 (1614-15 A.D.).

Coins

Among the coins examined, Nos. 1 to 5 belonging to the Quṭb Shāhī dynasty of Golconda were received for examination from the Collector, Shahdol District, Madhya Pradesh. They are issues of 'Abdu'llāh Quṭb Shāh (1626-72 A.D.) and are interesting as they do not seem to have been described in any catalogue.

A.—Copper Plates, 1958-59

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY					
	AHMEDABAD DISTRICT					
	Vallabh Vidyānagar.—Photograph from Prof. R. G. Tiwari. Findspot: **Mandasaur.**	Guhila of Mewar	Saṅga	Vikrama 1576, Śaka 1441, Pausha śu. 5, Monday=1519 A.D., December 26.	Sanskrit, Nāgarī	Records the proclamation of the abolition of certain duties, such as *kāmī*, *bisvāki*, etc. for the benefit of the inhabitants of Daśapura. Mentions Rāo Aśōkamala as the *thānēdāra* of Daśapura and some other officer.
2	**Aurangābād.**—Impressions of copper-plates received from Shri M. N. Deshpande, Superintendent, South-Western Circle, Department of Archaeology (through Dr. G. S. Gai). Findspot: **Nimbāḷ**, Indi Taluk, Bijapur District.				Kannaḍa	Refers to the gift of certain toll-incomes in favour of the temple of Kōṭiśaṅkaradēva of Nimbahaḷḷa by the Five-Hundred Svāmins of Ayyāvaḷe together with the other trade guilds and commercial bodies. In characters of about the 12th century.
3	Do. Findspot: Do.	Kalachuri of Kalyāṇa	Saṅkamadēva	Parābhava, Mārgaśira śu. 5, Monday, Bharaṇi=1186 A.D., November 17.	Sanskrit, Nāgarī	Records the gift of the village of Bobbula-vaddhe in Aṅkullage-50 included in Tarikāḍa-kampaṇa for the benefit of the temple of Kōṭiliṅgēśvara at Nimbahura. See *Ep. Ind.*, Vol. XXXIV, pp. 227 ff.
	BARODA DISTRICT					
	Baroda.—Shri S. R. Rao, Officer on Special duty, Department of Archaeology. Through Dr. B. Ch. Chhabra, Joint Director General of Archaeology in India, New Delhi.	Chaulukya of Lāṭa	Trilōchanapāla	Śaka 972, Vikṛita, Pausha śu. 9, Monday=1050 A.D., December 24, f.d.t. ·17.	Do.	Records the gift of the village Ēkallahāra situated in Karmāntapura-116 by the king to the Brāhmaṇa Tārāditya who belonged to the Bhāradvāja *gōtra* and Āṅgirasa, Bārhaspatya, and Bhāradvāja *pravaras* and who was a *sthānika* of Rōhiḍamahāsthāna. The charter was drafted by the *Mahāsāndhivigrahika* Śaṁkara.
	MADHYA PRADESH					
	BILASPUR DISTRICT					
5	**Bilāspur.**—Shri Amarnath Rao of Juni Basti. Findspot: **Mallār**, Bilaspur District.	Śarabhapurīya	Mahā-Jayarāja	Year 5, Kārttika 5	Sanskrit, Box-headed.	Published in *Ep. Ind.*, Vol. XXXIII, pp. 155 ff.
6	**Mallār.**—Impressions from Shri Balchandra Jain, Assistant Curator, M.G.M. Museum, Raipur.	Do.	Pravararāja I	Year 41, Pausha 27	Sanskrit, Southern Nail-headed.	Issued from Prasannapura. Records the grant of the village Kūnturapadraka situated in Pūrva-rāshṭra, to the Brāhmaṇa Agnichandrasvāmin, son of Durgasvāmin of the Kāpy-Āṅgirasa *gōtra* by Vyāghrarāja, the younger brother of the ruling king. Probably engraved by Jyēshṭhasiṁha. Published in *Ep. Ind.*, Vol. XXXIV, pp. 45 ff.
7	Do.	Do.	Pravararāja II	Year 3, Pausha 2	Sanskrit, Box-headed	Issued from Śrīpura. Records the gift of the village Mitragrāma situated in Śaṅkhachakra-bhōga to Brāhmaṇa Subhachandra, son of Dāmōdaragaṇa of the Bhāradvāja *gōtra*. The engraver was Gōlasiṁha. Ibid., pp. 53 ff.

8	Do	Do.	Mahā-Jayrāja	Year 9, Jyēshṭha 5	Sanskrit, Box-headed.	Issued from Śarabhapura. Records the gift of the village Mōkkēppikā in Nagarōttarapaṭṭa to two Brāhmaṇas named Mahīśvarasvāmin and Rudrasvāmin of the Bhārgava *gōtra* by Śabarabhōgika-Vatsa. The engraver was Achalasiṁha. *Ibid.*, pp. 28 ff.
	DHAR DISTRICT					
9	**Dhār.**—Impressions received from Sri R. B. Deshpande. Findspot: **Māndhātā**, Nimar District.	Paramāra of Mālava	Jayasiṁha-Jayavarman	Vikrama 1331, Pramāthin, Bhādrapada śu. 7, Maitra (Anurādhā), Friday=1274 A. D., August 10.	Sanskrit, Nāgarī	Records a grant of 4 villages, Kumbhaḍāuda-grāma, Vālauda-grāma, Vaghaḍi-grāma and Nāṭiya-grāma in favour of a number of Brāhmaṇas residing in the Brahmapurī at Māndhātṛi and belonging to various *gōtras* and *śākhās* whose families hailed from several localities. Published in *Ep. Ind.*, Vol. XXXII, pp. 138 ff.
	MADRAS					
10	**Madras.**—Shri S. Rajam, Murray and Co., Madras. Through Shri T. N. Subramaniam, Madras. Findspot: **Paḷḷaṅkōvil**, Tanjore District.	Pallava	Siṁhavarman	Year 6	Sanskrit and Tamil, Grantha and Tamil.	Records the grant of the village of Amaṇśērkkai in Perunagar-nāḍu in Veṇkuṉṟakkōṭṭam and land in Tāmar to Vajranandi-kkuravar of Parutti-kkuṉṟu as *paḷḷichchandam*. Narabhaya, the minister, figures as the *ājñapti* of the grant. Published in *Trans. of the Arch. Soc. of South India*, 1958-59, pp. 41 ff.
	NILGIRIS DISTRICT COONOOR TALUK					
11	**Coonoor.**—Shri Ramaswami Adigal		Rusaya Nawāb	Kali 4303, Raudri, Tai 1.	Tamil	Bears the figure of a bull. Records the right that Bālaṉ, son of Aḷiyaṉ, was given to collect Rs. 1¼ from the six families in several villages (names specified).
12	Do.		Do.	Do.	Do.	Bears the marks of Vaishṇava religion. The contents of this plate are identical with those of No. 11 above.
	TIRUNELVELI DISTRICT KOILPATTI TALUK					
13	**Pāṇḍavarmaṅgalam.**—Impressions from the Superintendent, Government Museum, Madras.	Chōḷa-pāṇḍya	[Jaṭāvarmaṉ]Sundara-Chōḷapāṇḍya	Year 10	Do.	Incomplete. Seems to record the gift of the village of Pāṇḍavarmaṅgalam *alias* Pañchavaṉmādēvi-chaturvēdimaṅgalam in Veṇbaikkuḍi-nāḍu to several Brāhmaṇas.
14	**Tirunelvēli.**—Dalavay Mudaliar. Through Shri P. K. Arunachala Gounder, Professor of Tamil, The M. D. T. Hindu College, Pēṭṭai and Shri T. N. Subramaniam, Madras.	Pāṇḍya	Parāntakaṉ Vīranārāyaṇaṉ	Year 45	Sanskrit and Tamil, Grantha and Vaṭṭeḻuttu.	Issued from Kaḷakkuḍi. States that while king Varaguṇa, son of Śrīmāra-Śrīvallabha, who was devoted to god Śiva, was ruling, two villages, Tirumaṅgalam and Sōmāśikuṟichchi clubbed together into one were granted by the king (Parāntakaṉ-Vīranārāyaṇaṉ) to several Brāhmaṇas at the instance of Nārāyaṇaṉ-Kēśavaṉ, a learned Brāhmaṇa of Tirumaṅgalam. States also that Kaḍuṅgōṉ, a predecessor of the king, who uprooted the Kaḷappālar had granted the former of the two villages to 12 Brāhmaṇas and the latter to Kāṭhaka-sōmayājin and that subsequently the latter village was occupied by Kaḍattirukkai-kiḻavaṉ. Cf. Tamil text published in *Tamiḻ Poḻil*, Vol. XXXV p. 13.

A.—Copper Plates, 1958-59—*concld.*

Sl. No.	Source	Dynasty	King	Date	Language and Alphabet	Remarks
	ORISSA					
	CUTTACK DISTRICT					
15	**Cuttack.**—Dr. N. K. Sahu, Lecturer, Ravenshaw College. Findspot: **Talcher,** Dhenkanal District.	Tuṅga of Yamagarta	Gayāḍatuṅga		Sanskrit (corrupt), East Indian.	Issued from Jayapurakōṭṭa. Records the gift of the village of Svalpa-Kōmpai in the Khembāi *vishaya* in favour of *Bhaṭṭa* Bhāinādēva, son of Gōkuladēva, grandson of *Bhaṭṭa* Vāsudēva and who belonged to the Jatukarṇa *gōtra*, Vasishtha *pravara*, Chhandōga *charaṇa* and Kauthuma *sakhā* for the merit of the donor and his parents. The donee is said to have hailed from a Traividya (*i.e.* Trivēdin) family residing at a place called Srī-chhātra. Published in *Ep. Ind.*, Vol. XXXIV, pp. 95 ff.
	RAJASTHAN					
	SIROHI DISTRICT					
16	**Rōhērā.**—Impressions through Prof. Sadhuram, Delhi.	Paramāra of Ābū			Sanskrit, Nāgarī	The record is incomplete and the impression relates to the inner side of the first plate of a grant made by some Paramāra ruler of Arbuda (Ābu), giving a complete genealogy of the Paramāra rulers of Ābu from Utpalarāja to Dhārāvarsha. Published in *Ep. Ind.*, Vol. XXXII, pp. 135 ff.
	UTTAR PRADESH					
	LUCKNOW DISTRICT					
17	**Lucknow.**—Impression from the State Museum, Lucknow. Through Shri V. N. Srivastava, Assistant Curator, Archaeological Museum, Mathurā.	Gāhaḍavāla	Vijayachandra	Vikrama 1221, Phālguna, śu. 7, Friday, Rōhiṇī=1165 A. D., February 19.	Do.	Records the grant of the village Kanhavarā in Valai-pattalā to Ṭhakkura Narasiṁha of Vāsishṭha *gōtra* by the king. Published in *Ep. Ind.*, Vol. XXXIV, pp. 223 ff.

B.—Inscriptions on Stone and Other Materials, 1958-59.

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA ADILABAD DISTRICT MUDHOL TALUK					
1	**Basar.**—Pillar in the Pāpaharēśvara temple.				Kannaḍa	Reads : *Svasti śrī Ariyapana kaṁbha*. In characters of about the 11th century A. D.
2	Second pillar				Do.	Reads : *Svasti Śrī Kalyamayyana kaṁbha*. Do.
3	Third Pillar				Do.	Reads : *Svasti Śrī Chandakabbeya kaṁbha*. Do.
4	Fourth Pillar				Do.	Reads : *Svasti Śrī Bijjakabbeya koṭṭa drama* ‖ Do.
5	Fifth pillar				Do.	Reads : *Svasti Śrī Chudginnana kaṁbha*. Do.
6	Sixth pillar				Do.	Refers to a grant, probably of land, to Pāpavināśadēva. Mentions Mahārāja-seṭṭi of Byāsapura. Do.
7	Seventh pillar				Do.	States that the pillar (?) was caused to be built by Śaṅkarayya-seṭṭi. Do.
8	Eighth pillar				Do.	Records a grant of 300 *drammas* by Nācheyya. Do.
9	Stone near Gajōd Hanumān temple				Do.	Contains an eulogy of a Jaina ascetic whose name is not clear. Do.
10	Hero stone at the same place				Do.	Damaged and fragmentary. The word *āditya-vāra* could be read in line 3. Do.
11	Slab near the same temple				Do.	Reads : (1) *Śrī-Bāḷadēva-* (2) *bhaṭṭārakaru*. Do.
12	Slab lying in front of the Pātālēśvara temple.	Chālukya of Kalyāṇa	Jagadēkamalla	Śaka 1070, Prabhava, Bhādrapada śu. 1, Friday=1147 A.D., August 29. (The year was current and the month Nija-Bhādrapada.)	Do.	Records a grant of land, paddy and oil, by *Daṇḍanāyaka* Mallidēvarasa, in the presence of five *gāvuṇḍas*, to the god Abhinavakēśavadēva installed by Nāgalādēvī, the mother of the donor, at *agrahāra* Vyāsapura.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.* ADILABAD DISTRICT—*concld.* MUDHOL TALUK—*concld.*					
13	**Bhaisa.**—Slab fixed behind the temple of Mahādēva.	Yādava of Dēvagiri	Siṅghaṇa .	Lost	Sanskrit, Nāgarī	Damaged. Mentions Śivarāja-paṇḍita, the *sarvādhikārin* under the king. In characters of the 12th century.
14	Pillar in the same place		Mahāmaṇḍalēśvara Rāṇaka Dēvapāla		Do.	Records the *dharmakārya* of [Nā]gama-rāvuta, a subordinate of Dēvapāla. In late characters.
	ANANTAPUR DISTRICT TADPATRI TALUK					
15	**Chandana.**—Stone lying in Survey No. 563-D to the east of the village.	Chālukya of Bādāmi	Vijayāditya Satyāśraya Kattirāju	Year 2	Telugu (archaic)	Records a gift of land at Chañjōṇa as *pannavīsa* to Sāmaḍiyāru, a Brāhmaṇa of the Kāśyapa *gōtra* by Chōḷi-Mutturāju when Bāṇarāja was ruling over Gaṅga-Rēnāṇḍu. As witnesses to the transaction are mentioned four Brāhmaṇas by name.
16	Stone in S. No. 521 of the village	Do.	Vikramāditya Satyāśraya		Do.	Damaged. Mentions Vāṇarāja as ruling over some *vishaya* (name lost) and seems to record some gift, details lost. In characters of the 8th century.
17	Stone in a field (S. No. 253) to the north-east of the village.	Do.	Kīrttivarma-bhaṭāra		Kannaḍa (archaic)	Seems to register a gift of land as *pannavīsa* to Kaṇavadi (Gaṇapati) by Dharaṇappan, son of Iriganga of Tagaḍūr, while he was ruling Cheñjōṇa and Bāṇarāja was ruling over Suramara-vishaya. The record was written by Bharata.
18	Stone lying in S. No. 661-A to the south-east of the village.	Do.			Telugu (archaic)	Damaged. Seems to record a gift of land. The details are lost. In characters of the 8th century.
19	Rock to the proper left of the Śiva temple on the hill.			Paridhāvin, Āshāḍha ba. 12.	Telugu	Registers a gift of 10 *ma* of land in Chandana situated in Jagatāpi-Guttisīma as *sarva-mānya* by Tāḍipariti Peda-Pāpanna to Yerrana, son of Rāvi-reḍḍi-Chennapa. In characters of the 15th century.
20	**Kōna-Rāmēśvaram.**—Slab under a pipal tree in front of the Śiva temple.				Do.	Refers to some construction by Yarakalaya, the *karaṇam* of Pedda-Malkāpuram. In late characters.
21	**Kōna-Uppalapāḍu.**—Slab in a field to the north of the village.				Do.	Boundary stone demarcating the field belonging to some deity. In late characters.
22	**Nagarūru** (hamlet of Yāḍiki).—Stone in the Vīrabhadra temple.				Do.	Damaged. Records a gift of their income amounting to 14 *māḍas* per year by the *vīramushṭis* of the *sarvamānya agrahāra* Nagarūru to the gods Vīrabhadra etc. of the village. In characters of the 15th century.
23	**Peddapēṭa** (hamlet of Yāḍiki).—Stone lying in a field to the east of the village.	Chālukya of Bādāmi	Kīrttivarman		Telugu (archaic)	Registers a gift of 25 *maṟuttu* of land at Kūḍalūru to Duggiya, a Brāhmaṇa of Vēgi by Raṇavijaya. Mentions Pṛithvī Bāṇarāja. In characters of the 8th century.

24	**Pinnapalle** (hamlet of Yāḍiki).—Stone on the *nāgalakaṭṭa*.	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 14 [87], Krōdhin, Kārttika śu. 12.	Telugu	Records the remission of taxes such as *siddhāyaṁ kāḍāyam veṭi-vēmulu* etc. on the barbers by the king and Rāmarāju.
25	**Rāyalacheruvu.**—Slab near the Śiva temple.	Do.	Do.	(1) Śaka 1477, Rākshasa, Āśvayuja śu. 7. (2) Śaka [1470], Kīlaka, [Māgha] ba. 30, Sunday=1549 A.D., January 27, f.d.t. ·85.	Do.	Grants the levy of 2½ *va. ga.* from each *Vīramushṭi* yearly to the god Vīrēśvara of Chennarāyini-cheruvu *alias* Krishṇarāyasamudram by the *Vīramushṭhi* Ravudravīrappa, son of Sāṁtavīrappa, for the merit of his teacher, the Ayyāvaḷi guild, the Bhikshāvṛitti-ayya, etc. Also records a gift probably of grain at a specified rate for the *amṛitapaḍi* service of god Vīrēśvara by the Ayyāvaḷe guild of the 56 countries on the earlier date.
26	**Vīrāreḍḍipalle** (hamlet of Kamalapāḍu).—Stone in a field to the west of the village.	Chālukya of Bādām	Vinayāditya Satyāśraya	Year 10	Telugu (archaic)	Damaged. Registers a gift of land at Niṭūru by some °rāju (name lost) when Vāṇarāja was governing over Vaṁganūr-nāḍu.
27	**Yāḍiki.**—Lakshmī-Chennakēśava temple, main shrine, east wall.			Kīlaka, Āshāḍha ba.	Telugu	States that the deed (*yedureḍa*) for 10 *varāha* executed by Yara-Nāgaya in favour of Kaṁchara Mallaya having been found to be tampered with, the deed so executed stands cancelled by this one. In late characters.
28	Outer wall, east side			[Pa]rābhava,] Pushya ba. [3].	Do.	States that the deed executed by Dāsari Mādaya's son, Arasaya to the Royal Treasury (*rāya-bhaṇḍāram*) having been lost, this cancels that deed. In late characters.
29	Same wall			Parābhava, Māgha śu. 1	Do.	Records the cancellation of a deed executed by Tirumalaya to Aḍapa Vōbulēśu as it was found to be tampered with by the latter and later lost accidentally. In late characters.
30	Main shrine, front wall of the *mukha-maṇḍapa*, proper right.	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1475, Pramādīcha, Kārttika śu. 12, Wednesday= 1553 A.D., October 18.	Do.	Records that the *maṇḍapa* in front of the temple was caused to be constructed by Tirumalamma, wife of *Mahāmaṇḍa-lēśvara* Nāgarāju of the Kāśyapa *gōtra*.
31	Same wall, proper left				Do.	Damaged. Refers to an agreement (*yedureḍa*) between Bhāskara and another. Two lines engraved to the left of the record mention Kambaya, son of Koparti Rāminēḍu and Gōsu Timmaya, probably in connection with the document connected with the transaction. In late characters.
32	East wall of the *mukhamaṇḍapa*	Vijayanagara		Śaka 14[0]8, Parābhava, Mārgaśira śu. [8], Monday=1486 A.D., December 4.	Do.	Badly damaged. Purport not clear.
33	West wall of the same *maṇḍapa*			Kshaya, Āshāḍha, śu. 11.	Do.	Records the settlement of a dispute among Narāri Raṁgaya Kastūri and Gutti Peda-Nārasiṁgaḍu by the elders of Pāmiḍi in respect of a monetary transaction. In late characters.
34	Same wall			Kshaya, Āshāḍha śu. 11.	Do.	States that the documents executed by Narāri Raṁgaya having been tampered with by him, Guti Peda-Nārasiṁgaya got the dispute settled at Pāmiḍi and had the documents cancelled. Do. See No. 33 above.
35	Same wall (lower panel)			Naḷa	Do.	Damaged. Seems to refer to a settlement of a monetary dispute by the elders of Pāmiḍi. In late characters.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	ANANTAPUR DISTRICT—*concld.*					
	TADPATRI TALUK—*concld.*					
	Yāḍiki—*concld.*					
36	Same wall (base)			Kshaya, Chaitra ba. 12.	Telugu	Damaged. Refers to the cancellation of the deed pertaining to a monetary transaction as it was tampered with by one of the parties. In late characters.
37	Slab fixed into the floor of the same *maṇḍapa*.				Do.	Records the obeisance of Peda-Veṁkaṭapati, son of Tātaya to god Chennarāya. Do.
38	Slab on the floor			Bhāva, Mārgaśira ba. 10.	Do.	Records the obeisance of Kōnappa, son of Kāṁchāla Tātayya to god Chennarāya. Do.
39	*Kalyāṇa-maṇḍapa*, north wall			Durmati, Chaitra śu. 12.	Do.	Records that certain persons whose names are enumerated and in whose name a joint bond or reciprocal deed was issued, having suspected its genuineness, got it cancelled by this. Do.
40	Pillar in the same *maṇḍapa*			Īśvara, Kārttika ba. 2.	Do.	Badly damaged. Refers to a bond and to its cancellation. Do.
41	Shrine of the goddess in the same temple, west wall.			Kshaya, Āśvija śu. 3.	Do.	States that the mortgage deed executed in favour of Viśvanātha, son of Tirumalabhaṭṭa of Niṭūru by Akkapa-nāyaka, son of Pemmasāni Veṁkaṭapati-nāyaka for a sum of 21 *varāha*, having been lost and the mortgage amount having been repaid, the lost document stood cancelled by this. Do.
42	Stone at the threshold into the *garbha-gṛiha*.			Piṅgala, Mārgaśira ba. 30.	Do.	Records the receipt of the specified dues that Nambi Vōbana owed to Guṇḍamarāju Nārāyaṇa. Do.
43	Āḻvār shrine in the same temple. Proper right wall.				Do.	Fragmentary. Contains the last portions of the imprecatory verses. Do.
44	Same wall			Nala, Āshāḍha ba. 12.	Do.	Badly damaged. Seems to refer to the cancellation of a deed. Do.
45	Do.	Vijayanagara	Veṅkaṭapatirāya ruling from Penugoṇḍa.	Śaka 1528, Parābhava, Āshāḍha śu. 12.	Do.	Registers a gift of land in Kōna-Uppalapāḍu, included in the *nāyaṅkara* of Yāḍaki held by Pemmasāni Vīrappa-nāyaka, by Jiyyama, wife of Vēpala Yallaya of *Ṛik-śākhā*, for the garland (*tōmāla*) service of god Chennakēśava.
46	Proper left wall			Parābhava, Āshāḍha śu. 12.	Do.	Records the cancellation of the original deed executed by Kṛishṇamarāju Veṅkaṭapatirāju in favour of Paṁṭa Veṅkanna, it (the deed) having been lost. In late characters.

47	Base of a brass lamp in the temple			Śaka 1740, Bahudhānya, Mārgaśira śu. 5.	Do.	Records the gift of the lamp to the god Kēśava of Yāḍiki by Nichchenameṭla Pullayya.
48	Another lamp in the same place			Do.	Do.	Records the gift of the lamp by the jeweller Chennappa of Gaṅgavaram.
49	*Dhvajastambha* outside the main temple.			Tāraṇa, Phālguṇa ba. 30.	Do.	Records the obeisance of Ākunūḷḷa Nāgaya to god Chennarāya of Yāḍiki. In late characters.
50	Do.				Do.	Records the obeisance of Rāchanabōyini-Timmaya to god Chennarāya. Do.
51	Śiva temple in the same village, Vīrabhadra shrine, east wall.			Rudhirōdgārin, Chaitra śu. 12.	Do.	Badly damaged. Mentions a *bōya*. Purport not clear. The figure of a fish is cut to the proper left of the inscription facing it. Do.
52	Same wall			....	Do.	Fragmentary. Purport not clear. Do.
53	Do.			Hēmalambi, Bhādrapada śu. 1[3].	Do.	Badly damaged. Refers to the cancellation of a deed. Do.
54	Do.			Krōdhin, Chaitra ba. 10.	Do.	Badly damaged. Records the cancellation of a bond after it was duly redeemed. Do.
55	Do.			Parābhava, Bhādrapada śu. 5.	Do.	Badly damaged. Seems to refer to the discharge of a loan with interest by some individuals, named. Do.
56	West wall of the same shrine			Raktākshi, Chaitra śu. [8].	Do.	Badly damaged. Seems to refer to the cancellation of a bond. Do.
57	North wall, east side, top panel of the same shrine.			Siddhārthin, Pushya śu. 12.	Do.	Badly damaged. Seems to refer to the cancellation of a deed as it was found to be tampered with. Do.
58	Same wall				Do.	Badly dagamed. Seems to refer to a time-barred deed. Do.
59	Same wall, lower panel			Śōbhakṛit, Vaiśākha ba. 8.	Do.	Badly damaged. Seems to refer to a bond. Do.
60	Same wall, west side, top panel			Śōbhakṛit, Vaiśākha śu. 15.	Do.	Records the receipt of the dues amounting to 20 *varāha* by Nāgaya, son of Yalavarti Vōbaya. Do.
61	Same wall, another panel				Do.	Fragmentary. Refers to the loss of a deed and its cancellation in consequence. Do.
62	Stray pieces of stone in the same shrine				Do.	Fragmentary. Records the grant of the *Vīramushṭhi* income to the temple. Mentions Mallikārjuna and *Vīramushṭi* Appaṇa. In characters of the 15th century.
63	Do.	Vijayanagara	Sadāśivadēva-mahārāya	Śaka 1122, (wrong for 1472). Sādhāraṇa, Kārttika śu. 11, Sunday. Irregular.	Do.	Fragmentary. Records the grant of the *Vīramushṭhi* tax to the god Vīrabhadra of Āḍiki.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	CHITTOOR DISTRICT					
	CHANDRAGIRI TALUK					
64	**Muṇḍlapūḍi** (near Tiruchānūr).—Tiers of the Vēṇugōpālasvāmin temple.	Chōḷa . .	Parakēsarivarman Vikrama-Chōḷadēva	Year 3 .	Tamil .	Records a grant of his income (*manniyam*) from the *dēvadāna* village of Maṅgalam in Silai-nāḍu comprising of several taxes such as *paṭṭi-kkāśu*, *vaṭṭi-ttūmbu*, *taṟi-yiṟai*, *taṭṭāra-ppāṭṭam* etc., for maintaining four lamps in the temple of the god Gōpālīśvaramuḍaiya-mahādēva of Tiruchchuganūr in Kūḍalūr-nāḍu of Tiruvēṅgaḍa-kkōṭṭam situated in Jayaṅgoṇḍaśōḷa-maṇḍalam by Nāraṇadēvaṉ Puḍōlaraśaṉ *alias* Kulōttuṅgaśōḷa Karuppāṟuḍaiyāṉ who bears epithets such as *Chāḷukki-kula-bhūshaṇa*, *Vēṅgi-vallabha*, *Kanuppāru-puravar-ādhīśvara* etc.
	CHITTOOR TALUK					
65	**Yāḷamari.**—Varadarājasvāmin temple. Fragments built into the north wall (outside).			. . ., Naḷa, Paṅ[guni], Maghā.	Do. .	Fragmentary. Refers to some lands granted as *tiruviḍaiyāṭṭam* for the *amuduppaḍi* (offerings) to the deity. Among the donors figures one Dommarāja-uḍaiyār. In characters of the 15th century.
66	North wall of the main temple (inside) .				Do. .	Do. Seems to record a gift of land as *brahmadēyam* and to refer to the provision far the *dadhyōdana* (curd rice) offerings to the deity. Do.
67	Same wall .	Vijayanagara . .	[Śrīra]ṅgarāya-mahārāya . .		Do. .	Do. Seems to refer to some endowment providing for several offerings to god Edirkoṇḍa Varadarājar and repairs to the temple.
68	North wall of the Uḍaiyavar shrine in the same temple.				Do. .	Do. Seems to register the gift of the *nūl-āyam* (tax on yarn) and *magamai* to the deity by the local communities like *Kaikkōḷar*, *Muttaraiyar* etc. In characters of the 15th century.
69	West wall of the same shrine . . .	[Vijayanagara] .	Virū[paṇṇa-uḍaiyār] .	[Śaka] 1301 .	Do. .	Do. Details beyond the date are lost.
70	Stone standing near the temple of Rāma in the same village.	Do. . .	Kṛishṇadēva-mahārāya .	Śaka 1451, Virōdhi, Āni śu.3, Wednesday, Bharaṇi=1529 A.D., June 9, Wednesday, Pushya, (not Bharaṇi).	Do.	Do. Records a gift of land as *tiruviḍaiyāṭṭam* to the deity by Kumāra Chiṇṇa-Timma-nāyaka. Mentions Mahānāyaṅkāchāriyār of Tilappaḷḷi in the Iruvārappaṟṟu in Tuyya-nāḍu.
	KALAHASTI DIVISION					
71	**Gājulapellūru.**—Stone in the village .	Gaṇḍagōpāla . .	Tribhuvanachakravartin Rājagaṇḍagōpāla Tiruvēṅgaḍanātha *alias* Nallasiddharasa.	Year 18, Kīlaka, Karkaṭaka, śu. 7, Friday=1308 A.D., July 26. The *tithi* ended on the previous day.	Do. .	Records a tax-free gift, to several Brāhmaṇas, of the village Pattukkuḍi *alias* Tiruvēṅgaḍanātha-chaturvēdimaṅgalam dividing it into sixty shares with house-sites by the king.

No.	Description	Dynasty	King	Date	Language	Remarks
	WEST GODAVARI DISTRICT					
	TADEPALLEGUDEM TALUK					
72	**Anantapalle.**—Pillar in the *mukha-maṇḍapa* of the Vishṇu temple.			Śaka 1383 (wrong for 1373), Prajāpati, Kārttika śu. 11, Friday=1451 A.D., November 5.	Telugu	Records a gift of some lands to god Kēśavarāya of Anantapalle by the son of Abbinēḍu, whose name however is not given.
73	Another pillar in the same place				Do.	Seems to refer to some gifts of land as *śrōtriya* and *sarvamānya*. In characters of the 14th century.
	TANUKU TALUK					
74	**Kantēru.**—Pillar set up opposite the house of the village *karaṇam*.				Do.	Reads in four lines, *Ḍuttika Vāsugi-Ravi-Sōmaliṅgamu Kaṁttēru*. In characters of the 12th century.
75	**Piṭṭaṭavēmavaram.**—Pillar now lying in the house of Shri Turagā Krishnamurti. Findspot : temple of Śiva at Mallēśvaram.			Śaka 1239, Piṅgala, Vaiśākha śu. 7, Monday= 1317 A.D., April 18.	Do.	Records gift of certain plots of land after purchasing the same from some persons, to god Mahādēva of Mūlasthāna at Kaḍami by Sēshaya-bhakta and his brother Mallaya for the merit of their parents.
76	Same pillar			Śaka 1241, Siddhārthin, Pushya ba. 7, Thursday=1320 A.D., January 3.	Do.	In continuation of the above. Records gifts of land after purchase to god [Ma]llēśvara-mahādēva of Kaḍami by Elugu Mali-seṭṭi for the merit of his parents.
	GUNTUR DISTRICT					
	PALNAD TALUK					
77	**Nāgārjunikoṇḍa.**—Pedestal of a broken seated Buddha image found at Site No. 9 (now preserved in the Antiquity Section).				Prakrit, Brāhmī	Fragmentary. Records the installation of the image by the wife of Kōḍabudhi. In characters of about the 3rd century A.D. Published in *Ep. Ind.*, Vol. XXXV, pp. 1 ff.
78	Pillar in the so-called burning *ghāṭ* in Site No. 126 bearing the inscription written length-wise on three sides.	Ikshvāku	Ehavala Chāntamūla	Vijaya, grīshma-paksha 2, divasa 1.	Do.	Damaged and worn out. Records the construction of a *dēvakula* and a *sthala* of a god and an *akshayanīvī* for their maintenance. The *akshayanīvī* consisted of 100 *dināri* deposited into four *śrēṇis*. In characters of the 3rd or 4th century A.D. Loc. cit.
79	Pillar with a sculpture near the sixteen-pillared *maṇḍapa* in Site No. 61, Sector IV, Division 215, Trench D5.	Do.	Do.	Year 13, grīshma-paksha 5, divasa 7.	Do.	Records that the pillar was the *chhāyā-stambha* (i.e. a pillar bearing the representation of the person in whose memory it was raised) of *Mahāsēnāpati Kumāra* Elī Ehavūladāsaṁnaka, who was a son of Vīrapurushadatta born of a queen named Yakhilinikā. In characters of about the 3rd century A.D. Loc. cit.
80	Stone fragment with sculpture found in Sector IV, Division 152, Trench A5.				Do.	Damaged and fragmentary. Refers to a *chhāyā-sthambha* In characters of about the 3rd or 4th century A.D.
81	Isolated pillar in Section IV, Division 195, Trench A5.				Do.	Damaged. Refers to a *chhāyā-sthambha*. In characters of about the 3rd century A.D.
82	Pillar found near the Svastika-stūpa in Site No. 59, Sector IV, Division 83, Trench A 2.				Do.	Damaged. Records that the *chhāyā-sthambha* was of a person named M[ū]labhūta. In characters of about the 3rd century A. D. Published in *Ep. Ind.*, Vol. XXXV, pp. 1 ff.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	GUNTUR DISTRICT—*concld.*					
	PALNAD TALUK—*concld.*					
	Nāgārjunikoṇḍa—*concld.*					
83	Pillar with sculpture in Site No. 60, Sector S IV, Division 189, Trench E 2.				Prakrit, Brāhmī .	Damaged. Records that the pillar was the *chhāyā-stambha* of a person styled *Mahāsēnāpati Mahātalavara*. In characters of about the 3rd century A.D. Do. Loc. cit.
84	Pillar in the *maṇḍapa* in Site No. 9, Sector IV, Stūpa No. 9 of Longhurst.	Ikshvāku .	Ehavala Chāntamūla. .	Year 8, grīshma-paksha 4, divasa 15.	Do. .	Damaged and fragmentary. Records that an *upāsaka* named Chandraśrī made a pavilion of stone and a store-room for the attainment of *nirvāṇa* and the longevity of the king at Sēṭhivara-vaḍhamāna. Do. Loc. cit.
	HYDERABAD DISTRICT					
	HYDERABAD TALUK					
85	**Gōlkoṇḍa.**—Black basalt stone in 3 pieces built into the steps leading to the Musa Burz.	Mughal . .	Aurangazīb .	Śaka 1578, Māgha śu. 7, Wednesday= 1656 A.D., January 23.	Sanskrit, Nāgarī .	Records the visit of the emperor to Gōlkoṇḍa with his army to lay siege to the fort, Abdulla Quṭb Shāh's order to his minister to keep watch on the enemy, the death of Amīra Mīra and the completion of the bastion. Published in *Ep. Indo-Mosl.*, 1913, p. 53, Pl. XVII(*b*).
	KARIMNAGAR DISTRICT					
	HUZURABAD TALUK					
86	**Kaṭukūru.**—Pillar lying in the courtyard of a Śiva temple outside the village.	Kākatīya .	Gaṇapati . .	(1) Śaka 1124 (*Jina-Bhava*), Duṁdubhi, Tapasya (*i.e.* Phālguṇa), Saptamī. (2) Śaka 1127-(*ṛiksha-bhūmi-iṁdu*), Krōdhana, Māgha, rākā-dina, śu. 15=1206 A.D., January 26.	Sanskrit, Telugu .	Records the genealogies of the Viriyāla and Malyāla chiefs commencing from Sūra and Dannaya respectively. States that Chauṇḍapa of the Malyāla family married Mailamā, the daughter of Viriyāla Annaya and Bētama; and describes the exploits of the general Chauṇḍapa under king Gaṇapati. Records the consecration of the deities Aitēśvara on the former date and Annēśvara and Mallikārjuna on the latter and grants of land and flower garden made to the same by Mailama.
	MANTHANI TALUK					
87	**Aḍavisōmanipalle.**—Rock above the rock-cut temple in the forest about two miles from the village.				Telugu .	Damaged and worn out. Seems to record in characters of the 11th century, an endowment (details not specified) for the provision of offerings and lamps to god Rāmīśvaradēva by Muchcha-reḍḍi. On the side wall in the Śiva temple are engraved the letters *yā(jā)na* and a curved line by the side measuring a span in length.

88	**Bagulla.**—Pillar near a well near the group of temples in the forest.				Do.	Mentions Paṇḍitārādhya, Chenna Vīrayya and Peddiseṭṭi-Mallayya as probably connected with the construction of the well. In late characters.
89	**Kāḷēśvaram.**—Muktēśvara temple, beam of the 16-pillared *maṇḍapa.*	[Kākatīya]	[Gaṇapati]		Sanskrit, Telugu	Mutilated and built in. Refers to the consecration of Vimalēśvara at Kāḷēśvara on the bank of the Gōdāvarī by the royal preceptor (name lost), the son of Dharmaśambhu, and to the gifts of land made to it by the chiefs of Chernūradēśa and Rāpūrudēśa, viz. Buddhaya and Mayidēva.
90	Pillar in the same *maṇḍapa*	Vijayanagara	Dēvarāya	Śaka 1319 (*nidhi-chandra- viśva*), Īśvara, 1st day of the year, Wednesday=1397 A.D., February 28.	Do.	Records the performance of the *tulāpurusha* by the king in the course of his campaign of conquest (*dig- vijaya*).
91	Another pillar in the same place			Yuva, Bhādrapada śu. 12, Thursday.	Telugu	Records the obeisance of Rāmabhaktuḍu, son of Vunukaveṁṭṭi Yallā-bhaktuḍu to god Muktīśvara. In late characters. Also contains names of two pilgrims in late Nāgarī characters.
92	**Kāśipēṭa.**—Pillar in the Śiva temple on the river bank.			Virōdhikrit, Āshāḍha śu. 12, Saturday.	Do.	Records the obeisance of Rāmōju Sarvayya and Koṇijarla Timmayya. In late characters.
93	Slab on the pavement at the entrance into the temple.				Do.	Reads : *Brahmadēvara Mareḍlaya.* Do.
94	**Khammaṁpalle.**—Pillar in the ruined Śiva temple near the village.	Kākatīya	Gaṇapati		Do.	Damaged and broken. Records grant of money for the worship of the god Viśvanāthadēva consecrated by Viśvēśvaraśivāchārya, the royal preceptor, at Chandravelli and to the Viśvanātha-maṭha established by him there.
95	**Manthani.**—Slab near Bokkalavāgu to the south of the village.	Chālukya of Kalyāṇa	Bhūlōkamalladēva		Do.	Do. Records some grant (details lost) to god Sūrēśvaradēva by Gunḍa-rāja.
96	Lintel at the entrance into the Lakshmīnārāyaṇa temple.			Śaka 1553, Prajāpati, Māgha śu. 5, Monday=1632 A.D., January 16.	Do.	Records the construction of the *mukha-maṇḍapa* of the temple of Lakshmīpati at Manthenna by Jaṁggamayya, son of Kūrapāṭi Kēśamaseṭṭi-Gōpaya of Yerakula-gōtra.
97	Gautamēśvara temple, pedestal of the Nandī image.				Do.	States that the (image of) Nandi was made by Tōṇṭa Valabhana. In late characters.
98	Wall of the same temple				Local dialect, Nāgarī.	States that this is the signature (*khat*) of Dāyānasiṅg. Do.
99	Hanumān temple in Bōyanapet ; fragment built into the basement.				Kannaḍa	Fragmentary. The record has been effaced for carving a peacock and a floral design. The words *subhaga-kandarppa* (l.4) and *barasi* (l.10) can be made out. In characters of the 10th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*contd.*					
	KARIMNAGAR DISTRICT—*concld.*					
	MANTHANI TALUK—*concld.*					
	Manthani—*concld.*					
100	Another temple of Hanumān near Tammacheruvukaṭṭa; pillar set up in the temple.	Kākatīya .	Gaṇapati .	Śaka 1121, Siddhārthin, Makara-saṅkrānti.	Sanskrit, Nāgarī .	Records that Mañchanārya, the priest of Kākati Gaṇapatidēva, having received lands from Allum-Prōlrāju, granted them with the permission of the king for the establishment of a village and the construction of a tank. Also records gifts by the members of his family, namely, Mallikārjuna, Kēsava-sūri and Gōpāla-sūri. Published in *Ep. Ind.*, Vol. XXXIV, pp. 61 ff.
101	**Pōtāram.**—Broken pillar lying near Eḍla Ratnayya's house.			Śaka [1.09], Du...., Māgha śu. .	Telugu (prose and verse).	Fragmentary. Seems to refer to a tax-free gift of land for worship, offerings and repairs of some temple. In characters of the 13th century.
	SULTANABAD TALUK					
102	**Sundella.**—Pillar in Survey No. 30 .	Kākatīya .	Mahādēva	Śaka .... Piṅgaḷa, Chaitra śu. 8, Friday; probably= 1197 A.D., March 28.	Telugu .	Mutilated. Seems to record a gift (details lost) to god Vaṁkēśvaradēva by a feudatory (name lost) of the king.
	KURNOOL DISTRICT					
	KURNOOL TALUK					
103	**Būḍidapāḍu.**—Stone in Survey No. 16 .			Rākshasa, Kārttika śu. 5.	Do. .	Records a gift of land to Siṅgiraḍḍi as *bhāvimānyam* (for his having dug a well). In late characters.
104	**Gondiparla.**—Slab in front of the Śiva temple on the bank of the river Tuṅgabhadrā.				Sanskrit (verse), Telugu.	Damaged. Contains some verses in praise of the sacredness of the *tīrtha* called *Rāmatīrtha*.
105	**Lañjapōlūru.**—Slab in front of the Śiva temple.	Vijayanagara .	Veṅkaṭādri	Śaka 1[52]6, Krōdhin, Jyēshṭha ba. 30.	Telugu .	Damaged. Seems to record remission of some taxes on the artisans and barbers of Kandanavōlu by *Mahāmaṇḍalēśvara* Veṅkaṭādri-ayyadēva-mahārāja, son of Rāmarāju-Śrīraṅgayyadēva-mahārāja (cf. No. 19 of App. E., *A. R. Ep.* 1941-42).
	PATTIKONDA TALUK					
106	**Maddikera Agrahāram.**—Stone on the road side.			Saumya, Jyēsh[ṭha], ba. 3.	Do.	Damaged. Mentions Rāmapa-nāyanivāru, son of Bojjapa-nāyuḍu. In late characters.

	NALGONDA DISTRICT					
	DEVARAKONDA TALUK					
107	**Ēlēśvaram.**—Four pillars in the excavated site close to the group of temples on the river bank.				Shell characters(?)	Probably pilgrims' records.
	VISAKHAPATNAM DISTRICT.					
	BHIMLIPATNAM TALUK					
108	**Kanumeṭṭa.**—Pillar at the foot of the hill called Siṁgirikoṇḍa.			Śaka 1078 (*vasu-śaila-kha-iṁdu*), Mīna ba. 5, Sunday. Irregular.	Telugu and Sanskrit, Telugu.	Records the gift of five *māḍas* for a perpetual lamp to god Jaṭēśvaradēva of Kanumaṭṭi by Rēchana-pradhāni, son of Madhurāntaka.
109	Other side of the pillar			.... Mēsha-punnama, Friday.	Telugu	Records the gift of five *māḍas* to god Jaṭēśvaradēva of Kanumaṭi of Sindūraparvata for a perpetual lamp by Dāmana-pradhāni, son of Aḍupāka Kāpi-nāyaka. The chief bears the epithets *Rājachintāmaṇi* and *Gaṅga-brahma-mārāya.*
110	**Rāvāḍa.**—Stone slab standing in the main street of the village.	Eastern Gaṅga	Anantavarmadēva	Year 65, Kumbha, ..., Thursday.	Tamil	Registers a gift of 5 *māḍai* for maintaining a perpetual lamp in a temple (name lost) by a merchant of Malaimaṇḍalam hailing from Uraiyūr-kkūṟṟam in Teṉkarai-nāḍū in Śōḻa-maṇḍalam.
	SARVASIDDHI TALUK					
111	**Dimili.**—Pillar in the *mukha-maṇḍapa* of the Nagnēśvara temple.	Vēlanāṇḍu	Kulōttuṅga-Pṛithvīśvara	Śaka 1114, Vishu-saṅkrānti.	Telugu	Records the gift of a perpetual lamp and a grant of land purchased from the *mahājanas* of the village for maintaining the same (lamp) in the temple of Nagnēśvara-mahādēva of Dimila by Saluvariti Nārapa-nāyaka for the merit of Jāyama-mahādēvī, the mother of the king. Mentions Āhaṇāchārya as the engraver of the record.
112	**Gōpālapaṭnam.**—Door-jambs and threshold of the Dharmaliṅgēśvara temple.	Chālukya of Vēṅgī	Sarvalōkāśraya Vishṇuvarddhanamahārāja (Rājarāja I).	Year 35, Uttarāyaṇa.	Do.	Records a gift of 50 sheep for a perpetual lamp in the temple of Pattīśvara-mahādēva probably by Sāraṅgavīra. The gift was entrusted into the hands of Dharmāṅgada-bōya.
113	Lintel at the entrance into the same temple				Do.	Seems to record a gift of 30 *inapa-e[ḍ]lu* made into the hands of Balida-bōya. The donor's name is not clear. In characters of the 11th century.
114	**Sarvasiddhi.**—Stone in a field called Nandala-dibba outside the village.				Do.	Badly effaced. Only the word *sarvasiddhi* is faintly traceable. In characters of the 9-10th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA—*concld.*					
	WARANGAL DISTRICT					
	MULUGU TALUK					
115	**Palampeṭ.**—Pillar standing in the court-yard to the north-east of the Rāmappa temple.	Kākatīya	Gaṇapati	Śaka 1135 (*śara-lōka-iṁdu-bhū*), Śrīmukha, Madhu-(Chaitra) śu. 8, Sunday, Pushya= 1213 A.D., March 31.	Sanskrit and Telugu, Telugu.	Describes the exploits of the general Rēcherla Rudra and records the consecration of the deity Rudrēśvara at Ōrugallu (Warangal), the construction of a magnificient city around it, and the endowment of the villages Nekkoṁḍa, Upparlapalli and Borlapalli to the deity. Also records the grant of the village Nṛaḍkuḍe to the deities Rudrēśvara, Kāṭīśvara and Kāmēśvara in Ātukūru by the chief. Published in *Hyd. Arch. Series*, No. 3.
116	Western wall of the hall of the same temple				Sanskrit and Telugu, Nandināgarī and Grantha.	The labels mention Vibhūti Gauraya of Māchirājupalli in Oruṅgallu, a devotee of Paṇḍitārādhya. *Ibid.*, pp. 12 and 13.
	WARANGAL TALUK					
117	**Dharmasāgar.**—Broken pillar lying in front of Vēṇugōpālasvāmin temple.	Kākatīya	Gaṇapati	Lost	Sanskrit and Telugu, Telugu.	Fragmentary. Mentions the minister Malla and Bhāskara, Chenna, Ganna and Gaṇādhipa as his ancestors in that order. Records the grant of some land to the deity Prasanna-Viśvēśvara at Elkurki and to the various servants in the temple. Also mentions Paṇḍitārādhya and his two sons. Published in *Hyd. Arch. Series* No. 13, Part II, No. 1.
118	**Hanumakoṇḍa.**—Huge boulder near Māla Pōchammaguḍi in Komarapalli, hamlet of Hanumakoṇḍa.	Do.	Bēta II	Śaka 1001, Siddhārthi, solar eclipse= 1079 A.D., December 26.	Do.	Records a gift of land for a perpetual lamp to the gods Prōlēśvara and Bētēśvara by *Mahāmaṇḍalēśvara* Bētarāja who enjoyed the title *Vikramachakrin*. *Ibid.*, No. 6.
119	Below the Jaina images cut in the rock at Padmākshi temple.				Kannaḍa	Damaged. Purport not clear. In characters of the 11th century.
120	Same place				Do.	Reads : *Śrī Prabhāchandradēvara Mādhavaśeṭṭi*. Do.
121	Near the entrance into the Padmākshi shrine.				Telugu	Mentions certain Kannabōya. In modern characters.
122	**Maṭṭewāḍa (Warangal).**—Red stone pillar lying in the Bhōgēśvara temple.				Sanskrit and Kannaḍa, Kannaḍa.	Refers to the setting up of the *nisidhi* pillar for Tribhuvanachandrabhaṭṭāraka of the Mūlasaṁgha and Koṇḍakundānvaya.
123	Slab built into the gateway of the same temple.				Telugu	Records that the stone-work (*rāti-nirvāhakam*) was done by Rāmayya of Cheṁjerla. In modern characters.

124	**Muppavaram.**—Stone pillar on the hillock called Bayyanabōḍu about a mile to the north of the village.	Kākatīya	Gaṇapati .		Do. .	Records the construction of a temple, the consecration of Rāmēśvara therein and the grant of land to that god by Peṁṭa Mallireḍḍi, son of Bollireḍḍi and Komma-sāni. Published in *Hyd. Arch. Ser.* No. 13, Part II, No. 13.
125	**Nārāyaṇagiri.**—Huge boulder with sculptured panel near Elaguṭṭa, about two miles towards the west of the village.			Śaka 928, Parābhava	Kannaḍa .	Mentions king Guṇagarasa with the epithets of *Rājavidyādhara*, *Tuṁgavedaṁga*, and *Ekkalasāhasa* as belonging to Satyāśrayakula. Records the consecration of the deity Mallikārjuna by an official (Aichayya ?) of the king. The inscription is engraved on the top of the panel and repeated again at the bottom.
126	**Rāparti.**—Stone pillar in the compound of Kasana-bōyani Rājamallu's house.	Kākatīya .	Rudra[I] .	Pārthiva, Māgha ba. 11 [Saturday]= 1166 A.D., January 29.	Telugu .	Damaged. Records a gift of land and money probably for the merit of the king. Mentions the names of a number of *seṭṭis*.
127	Broken pillar in front of the Śiva temple in Kotta-Rāparti, hamlet of Rāparti.	[Kākatīya] .		Śaka 1169 (*Brahma-ṛitu-chaṁdra-iṁdu*), Āshāḍha.	Sanskrit (verse), Telugu. .	Fragmentary. Mentions the names of Rudriya-bhūpa, Sūraya-bhūpa, Bēta and Sūramāmbā whose relationship with the former three however is not clear.
128	**Urusu.**—Huge rock called Urusu-guṭṭa, about a mile towards the west of the village.				Do. . .	Gives a graphic account of the love, separation and marriage of a Siddha couple in 62 verses in the *Śārdūlavikrīḍita* metre. States that it is the work of poet Narasiṁha. In characters of about the 13th century.
129	Rock in the valley behind the shrine of Raṅganāyakulu.				Sanskrit, Nāgarī .	States that this is the work on *Yōgaśāstra* by Narasiṁhamaharshi, the daughter's son of *Rājaguru* Viśvēśvara. Do. See No. 128 above.
130	**Waradannapēṭa.**—Pillar from the old fort wall, now kept in the Panchayat Board Office.	Kākatīya .	Gaṇapati		Sanskrit and Telugu	Damaged. Contains several verses in praise of the king and refers to Triliṅgadēśa.
131	**Zafargaḍh.**—Huge rock near a pond close to the temple of Narasiṁhasvāmin on the hill.	Rāshṭrakūṭa . .			Kannaḍa (archaic) .	Begins with the eulogy of a Rāshṭrakūṭa king whose name is not clear and mentions certain Śaṁkaragaṇḍa. Seems to refer to the establishment of a village and also the consecration of a deity. In characters of about the 9th century.
	BENGAL, WEST					
	CALCUTTA—24 PARGANAS					
132	**Alipore.**—Sculptures in the possession of Shri H. P. Podder. Right side and above the head of a standing Buddha image.				Sanskrit, Gauḍīya .	Records the Buddhist formula, *Yē dharmā°* etc. In characters of about the 10th century.
133	Around the head of a seated Buddha image				Do. . .	Do.
134	Frieze of a slab containing nine figures of Buddhist deities.				Do. . .	Do.
135	Another friege .				Do. .	Records that the object was the gift of Maṇināga, son of Jayā who was the wife of *Sthavira* Achalakīrti. Also records the creation of an *akshayanīvī* of *pu* (i.e. *purāṇa*) 123, *ga* (i.e. *gaṇḍaka*) 1 for the burning of incense. Do.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BENGAL, WEST—*concld.*					
	CALCUTTA—24 PARGANAS—*concld.*					
	Alipore—*concld.*					
136	Another frieze of a slab containing nine figures of Buddhist deities.				Sanskrit, Gauḍīya .	Records the gift of the image in question by *sthavira* Dharmamitra belonging to Vaṅga-*vishaya* and the *Mūlasarvāstivāda-parishad*. In characters of about the 10th century.
137	Stela around the head of a seated Buddha image.				Do. .	Records the Buddhist formula *Yē dharmā°* etc. Do.
138	Stela around the head of a Buddha image, seated in the European fashion.				Do. .	Do.
139	Stela around the head and pedestal of a standing four-armed Buddhist goddess.				Do. .	Records the Buddhist formula *Yē dharmā°* etc. and states that the image was the gift of Vasudhārākā, daughter of *Karaṇika-vipra* Bhadanta. Do. See No. 147 below.
140	Stela around the head of a Buddhist goddess in the *sukhāsana pose.*				Do. .	Records the Buddhist formula *Yē dharmā°* etc. Do.
141	Pedestal of a Buddha image . .				Do. .	Fragment. Mentions a *pādamūlika* whose name cannot be read. Do.
142	Stela of a Buddhist goddess . .				Do. .	Records the Buddhist formula *Yē dharmā°* etc. In characters of about the 10th-11th century.
143	Stela of a dancing Buddhist goddess .				Do. .	Do.
144	Lower right side and pedestal of a Buddhist goddess with four arms.				Do. .	Gives the Buddhist formula and states that the image was the gift of Varshika, a *Bhaṭṭaputra*. Do.
145	Stela of a Buddhist deity .				Do. .	Records the Buddhist formula *Yē dharmā°* etc. Do.
146	Above the head of a seated Buddhist image.				Sanskrit, Nāgarī .	Fragmentary. Records the Buddhist formula *Yē dharmā°* etc. In characters of about the 11th century.
147	Left and right sides and the pedestal of a seated Buddha image.				Do. .	Records the Buddhist formula *Yē dharmā°* etc. and the gift of the image, by Sillukā, wife of *Karaṇika-vipra* Bhadanta. See No. 139 above. In characters of about the 10th century.
	BIHAR					
	GAYA DISTRICT					
148	**Naudiha.**—Kālīsthān in the village . .				Sanskrit, Gauḍīya .	Contains the two tantric formulae, one of which reads: *Ōṁ mlūṁ Maṇibhadrāya namaḥ.* Do.

	PATNA DISTRICT				
149	**Pāṭnā.**—Around the head of a Buddha image in the possession of Shri S. V. Sohoni.			Do. . .	Fragmentary. Contains the Buddhist formula *Yē dharmā°* etc. and records that the image in question was the gift of the son of a person, both the names being lost. Do.
150	Pedestal of a Buddha image in the possession of the same.			Do. . .	Damaged. Records the gift of the image by a person whose name is illegible. Do.
151	Wooden seal in the possession of the same			Do. . .	Reads (1) *Dēvapuryā[ḥ]* *Śaulkasaṅghi-*(2) *ka(kā)ṇaṁ(nāṁ)s=cha.* In characters of about the 6th century. The seal depicts the *Gajalakshmī* motif on its upper half.
152	Impressions from Superintendent for Archeology, Mid-Eastern Circle. Findspot : Slab of a well at **Nagarpārā**, Bihpur Police Station, Bhagalpur Dt.		Vikrama 1770, Śaka 1634.	Local dialect, Nāgarī	Seems to refer to the construction of a well and a tank and mentions Dhāranarāya(?) Chandēla.
	SHAHABAD DISTRICT				
	SASARAM				
153	**Tārāchaṇḍī.**—Back wall of an open cavern to the proper left of the representation of the goddess Tārāchaṇḍī on a rock.	Mahānāyaka Pratāpadhavala .	Vikrama 1225, Jyēshṭha ba. 3, Wednesday=1169 A.D., April 16.	Sanskrit, Gauḍīya .	Records the declaration by the king described as the lord of Japila that the Brāhmaṇas of Svarṇahala had secured a forged copper-plate grant in respect of the villages of Kalahaṇḍi and Vaḍayilā by bribing Dēū, a servant of king Vijayachandra, the lord of Kanyakubja and that *bhāga* and *bhōga* should be collected from the two villages. Published in *J.A.O.S.*, Vol. VI, p. 548 and *Ep. Ind.*, Vol. XXXIV, pp. 23 ff.
	BOMBAY				
	AURANGABAD DISTRICT				
	AURANGABAD TALUK				
154	**Auraṅgābād.**—Pedestal of an image kept in the Museum. Findspot : **Daulatābād.**		Śaka 1126, Ānanda, Vaiśākha śu.	Sanskrit Nāgarī .	Damaged. Records the obeisance of Hīrō, wife of Śrīpati who was the son of Dēugi and Āurō.
155	**Daulatābād.**—Slab fixed into the niche of the well of Gumman Kahar.		[Śaka] 1613, Khara, Āshāḍha śu.	Do. . .	Portion to the proper left is broken off. Records the construction of the well by a person (name lost) belonging to Śāṇḍilya *gōtra*. Mentions a certain Bōpadēva.
156	**Ellōrā.**—Below the panel of images on the left pillar (Cave No. 33) in the *Jagannātha-sabhā*.			Kannaḍa .	Damaged. Mentions Nāgaṇandin. Cf. No. 159 below. In characters of about the 9th-10th century.
157	Left dwarf wall of Cave No. 21 (Rāmēśvar)			Do. . .	Damaged. Reads : A—*Śrī-Dēvadāsa.* B—(1) *Śrī-Gāṁ[ga]* (2) *[dē]van.* Do.
158	Pillar (Cave No. 33) in the *Jagannātha-sabhā*, below the image of Pārśvanātha *Tīrthaṅkara*.			Sanskrit, Kannaḍa .	Damaged. Seems to refer to the construction of two images of Padmāvatī by Bāḷabrahmachāri. Do.
159	Below the panel of images (Jaina) on the right pillar in Cave No. 33.			Do. . .	Mentions the Jaina teachers Nāganandi-gorava and [Dī]panandi Siddhānta-bhaṭṭāraka. Also mentions the names Śīlabe, Ā[lu]ka and Āchabe. Do. See No. 156 above.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	AURANGABAD DISTRICT—*concld.*					
	BHOKARDAN TALUK					
160	**Ajaṇṭā.**—Pedestal of a Buddha image in Cave No. 4.				Sanskrit, Southern	Records the installation of the image of Buddha in the *vihāra* by Māthura, son of Abhayanandin, of the Kārvvaṭīya *gōtra* for the merit of his parents and others. In characters of about the 6th century A.D. Published in *Ep. Ind.*, Vol. XXXIII, pp. 259 ff. and Plate.
	PAITHAN TALUK					
161	**Paiṭhān.**—Slab built into the western wall of the Nāg-ghāṭ.	Marāṭhā of Satārā	Sāhu	Śaka 1656, Māgha śu. Hari-divasa.	Marāṭhī, Nāgarī	Records the construction of the *ghāṭ* at Nāgatīrtha by Ānandarāya, son of Raghupati.
162	Step near the same wall	Do.	Do.		Do.	Refers to the construction of the steps at Nāgēśvara-tīrtha by the son of Raghupati. Cf. No. 161 above.
163	Well near the outer gate of Nāgghāṭ			Vaiśākha, tṛitīya-divasa.	Do.	Damaged. Mentions Narahari and Gōvindarāya. In late characters.
164	Step of the *ghāṭ* of the Gōdāvarī river	Marāṭhā of Satārā	Sāhu		Do.	Damaged. Seems to mention the son of Raghunātha and the construction of steps (*sōpāna-paṅkti*). Do. Cf. Nos. 161-62 above.
165	**Jaṅglā.**—Wall, left of entrance into the Ghaṭōtkacha Cave.	Vākāṭaka of Vatsagulma	Dēvasēna		Sanskrit, Southern	Gives the pedigree of Hastibhōja, minister of Dēvasēna. In characters of about the 5th century A.D. Published in *ASWI*, Vol. IV, p. 138 ff. and Pl. LX; ASWI, Vol. *V*, *Inss. from the Cave Temples of Western India*, p. 88, No. 12.
166	A pillar of the cave				Sanskrit, Siddhamātṛikā.	Gives the Buddhist formula *Yē dharmā°* etc. In characters of the 9th century.
	BOMBAY DISTRICT					
167	**Bombay.**—Bronze image in the possession of Shri Bhabha of Messrs Tata & Sons Ltd. Through Shri S. N. Chakravarti.				Tamil	Mentions Draupad[i]-ammaṉ probably as the name of the deity. In late characters.
168	Slab kept in the store-room in the Prince of Wales Museum.				Local dialect, Nāgarī	Damaged and incomplete. Purport not clear. Seems to record a gift to a mosque (*mijigiti*). In late characters.
169	Another slab in the same place				Do.	Do. Purport not clear. Do.
170	Third slab in the same place. Findspot: **Koprad** (Sopārā).	Yādava of Dēvagiri	Rāmachandra	Śaka 12[19], Hēmalambi, Phālguna ba. 1, Friday=A.D. 1298, February 28.	Marāṭhī, Nāgarī	Mentions the king's feudatory *Sakalasainyādhipati*, *Sarvādhikāri*, *Mahāmaṇḍalēśvara* Kanharadēva and seems to record a gift to a mosque (*mijigiti*). See *Ep. Ind.*, Vol. XXXV, pp. 50 ff.

171	Slab kept in the Trombay house inside the Stanvac refinery.	Śilāhāra	Haripāladēva	Śaka 1075, Śrīmukha, Āshāḍha śu. 15, Sunday, lunar eclipse=1153 A.D., July 7. (The week day was Tuesday).	Sanskrit, Nāgarī	Seems to record some gift by the king to the Brāhmaṇas of the village Māhavala in the *Shaṭ-shashṭi-vishaya*.
	NAGPUR DISTRICT					
172	**Nāgpūr.**—Central Museum. Base of a memorial sculpture. Findspot: **Boharda,** Burhanpur Tahsil, Nimar District.	Rāṭhōḍ		(1) Vikrama 1687, Śaka 1552, Prathama Āshāḍha ba. [3], Thursday=1639 A.D., June 17. (2) V. S. 1706, Śrāvaṇa śu. 15.	Local dialect, Nāgarī.	Records the death of Mahārāja Karaṇasēna on the earlier date and the construction of a *chhatri* by Mōhanasiṅgha on the later.
173	Do. Stone slab, Museum No. 1. Findspot: **Deoṭēk,** Chanda District.	Vākāṭaka	Rudrasēna [I]		Sanskrit, Late Southern Brāhmī.	Damaged and fragmentary. In characters of about the 4th century A.D. Published in *Proceedings and Transactions of the Eighth All-India Oriental Conference,* 1935, pp. 613 ff. and Plate facing p. 622.
174	Another slab. Museum No. 3. Findspot: **Pauni,** Nagpur District.				Prakrit, Southern Brāhmī.	Damaged. Mentions Bhagadatta. Published in *Ep. Ind.,* Vol. XXIV, pp. 11 ff.
	NANDED DISTRICT					
	BHOKAR TALUK					
175	**Bhōkar.**—Slab set up in the compound of the Mahādēva temple on the hill.			[Vikrama 1101 ?]	Local dialect (?), Nāgarī.	The first line seems to commence with the words, *surasa-kōmala* etc. Purport not clear.
176	Another slab in the same place				Do.	Seems to record a pilgrim's name. In late characters.
177	One of the steps leading to the temple				Do.	Do.
	DEGLUR TALUK					
178	**Dēvapur.**—Sculptured pillar in the compound of the Śiva temple.				Kannaḍa	Records a tax-free grant of land for the offerings to god Kēśavadēva installed by Veṇṇamayya-nāyaka (see No. 179 below). In characters of the 12th century.
179	**Ērgi (Khurd).**—First face of a pillar lying near a *bowḍī* in the village.	Chālukya of Kalyāṇa	*Sarvajña-Chakravarti* Bhūlōkamalla, ruling from Kalyāṇa.	Year 9, Āshāḍha Amāvāsyā; Monday, solar eclipse=1134 A.D., July 23.	Do.	Records a grant of land and levies on certain articles for the worship of god Kēśavadēva installed by Veṇṇamayya-nāyaka, son of Gōvindarasa, for the maintenance of the priest and for the repairs and white-washing of the temple, by Sōvarasa, the brother of Veṇṇamayya-nāyaka. The grant was made with the consent of the *Mahājanas* and others of the *agrahāra* of Ērige.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	NANDED DISTRICT—*contd.*					
	DEGLUR TALUK—*contd.*					
	Ērgi (Khurd)—*concld.*					
180	Another face of the same pillar	Chālukya of Kalyāṇa	*Sarvajña-Chakravarti* Bhūlōkamalla, ruling from Kalyāṇa.	Year 13, Kālayukta, Bhādrapada ba. Ēkādaśī, Thursday=1138 A.D., September 1.	Kannaḍa	Records a grant of land and a house site by *Mahāmaṇḍalēśvara* Ereyamarasa for the god Kēśavadēva, installed by Veṇṇamayya-nāyaka in the Nakharēśvara temple at *agrahāra* Ērige, for the worship of the god, for maintaining the priest and for the repairs and whitewashing of the temple. Ereyamarasa is described as *Amarāvatīpuravarādhīśvara*. Also records a grant of money from out of the amounts accrued from various levies by the *Suṅkavergaḍe* (name not given) and supply of flowers on specified occasions by the flower-vendors.
181	In continuation of the above	Do.	Do.	Year 12, Śrāvaṇa śu. Ēkādaśī.	Do.	Damaged. Records a grant of land apparently to the same deity, by the *mahājanas* of Ērige for supply of flowers by the flower-vendors (*māla-gāṛa*) on the *ēkādaśī* days.
182	**Hoṭṭal.**—Two sides of a pillar lying in the compound of a dilapidated Śiva temple.	Do.	[Sōmēśvara I or II]		Sanskrit, Nāgarī	Records the construction of a temple of Śiva called Siddhēśvara at Kalyāṇa, the city of king Sōmēśvara by Siddhugi, a subordinate of the rulers of the *Vahni-kula*, who were themselves apparently feudatories of the Chālukyas of Kalyāṇa. Also records gift of money at the rate of a *dramma* and a *nishka* per village from a thousand villages by king Sōmēśvara in the presence of the preceptor (*guru*) Chandrarāśi to god Siddhēśvara. In characters of about the 12th century. See No. 184 below. Published in *EP. Ind.*, Vol. XXXV, pp. 159 ff.
183	Sculptured pillar lying near No. 182 above	Do.		Chālukya-Vikrama 26, Visha (Vṛisha), Kārttika śu. 8, Thursday, Uttarāyaṇa = saṁkrānti=1101 A.D., October 31.	Kannaḍa	Fragmentary. Records a grant of land to the god Trai(Tri)-purusha, of the school (*śālā*) at *agrahāra* Ērige by *Maṇḍalika* Ereyamarasa and Rebba[ladēvi]. The portion specifying the relation between the donors is broken off. Cf. No. 180 above.
184	**Karaḍkhel.**—Two faces of a pillar in the compound of the Mahādēva temple.	Do.	Tribhuvanamalla (Vikramāditya VI), ruling from Kalyāṇa.		Do.	Damaged. Gives the genealogy of the Chālukya kings upto Tribhuvanamalla and describes the chiefs of the Vahni family, of whom Karkka is stated to have built the temple of Sōmēśvara at Karaḍikal. Mention is made of Chandraśēkharamuni and Jñānēśayōgīśvara, the latter of whom seems to have constructed a temple and established some *satras*. In characters of about the 12th century. See No. 182.

185	Another face of the same pillar	Do.	Bhūlōkamalla (Sōmēśvara III), ruling from Kalyāṇa.	Year 5, Sādhāraṇa, Pushya ba. 9, Thursday, Uttarāyaṇa-saṁkrānti = 1130 A.D., December 25.	Do.	States that while *Mahāmaṇḍalēśvara* Ereyamarasa was governing the divisions of the Two-thousands, *Mahāmaṇḍalēśvara, Ānesāhaṇaverggaḍe* Hemmāḍiyarasa made a grant of the *Bannigedere* tax of Ālūru and other villages in the division of Avaravāḍi-700 and Nāyigāve in Sakkarage-90 for the merit of his parents, Būcharasa and Māḷiyabbarasi. The donation was made to the god Sōmanātha and was entrusted to Jñānēśvara-paṇḍita, the *āchārya* of the *mahāghaṭikāsthāna* of [the temple of] Sōmēśvara at Karaḍikal.
186	Same face	Do.	Do.	Year 7, Paridhāvi, Śrāvaṇa Amāvāsyā, Wednesday, solar eclipse, =1133 A.D., August 2. (The cyclic year was Pramādi.)	Do.	Records the grant of the income from the village of Nāyigāve in Sakkarage-90, for worship of the god Svayaṁbhu-Sōmanātha and for effecting repairs to the temple. The donor seems to be *Mahāpradhāna* and *Samastatantrādhishṭhāyaka* [Śrīdhara]yya who is stated to have held the *sāmantike* of Avaravāḍi-700. Mentions Rudra-daṇḍādhipa, a devoted officer under Vikramāditya VI, probably as the father of the donor. The record refers to the northern expedition of the king.
187	Fourth face of the same pillar	Do.	[Vikramāditya VI].	Chālukya Vikrama 4, Siddhārthi, Pushya śu. 5, Thursday, Uttarāyaṇa-saṁkrānti. Irregular.	Do.	Refers to the construction of the temples of gods Svayambhu-Sōmanāthadēva, Dōrēśvaradēva, Kalichōrēśvaradēva and Prasannabhairavadēva at Karaḍkal by *Mahāmaṇḍalēśvara* Karkkarasa. Records an endowment of land for worship and offerings to the gods, repairs to the temples, feeding of ascetics and Brāhmaṇas and for education.
188	In continuation of the above	Do.	[Do.]	[Chālukya Vikrama] 12, Prabhava, Māgha śu. 10, Thursday = 1088 A.D., January 6.	Do.	Records a grant of land and house-site by Kalichōrarasa at the time of erecting the *kalaśa* (on the temple of Sōmanātha).
189	Do	Do.	[Bhūlōkamalla]	Year 5, Sādhāraṇa, Āśvayuja Amāvasyā, Sunday, solar eclipse= 1130 A.D., October 4. (The weekday was Saturday.)	Do.	Records a grant of land to the god Svayaṁbhu-Sōmanātha in the presence of Jñānēśvara-paṇḍita by *Mahāmaṇḍalēśvara* Ereyamarasa.
190	Do.	Do.	[Vikramāditya VI]	Chālukya-Vikrama [2]7, Chitrabhānu, Pushya ba. 5, Monday, Uttarāyaṇa-saṁkrānti. Irregular.	Do.	Records the grant of the village Nēṛilage for the worship of Svayambhu-Sōmanātha, and for feeding and education. The name of the donor who was a *Mahāmaṇḍalēśvara* is lost. The grant was entrusted to Chandraśēkhara-paṇḍita.
191	Do	Do.	[Do.]	Chālukya-Vikrama 37, Nandana, Phālguna Amāvasyā, Monday, solar eclipse= 1113 A. D., March 19. (The weekday was Wednesday).	Do.	States that *Mahāmaṇḍalēśvara* Madanakarṇarasa granted the *sāmantike* of the village Ālūr in favour of Chandraśēkhara-paṇḍita for the purpose of the worship of god Svayaṁbhu-Sōmanātha and for feeding and education.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	NANDED DISTRICT—*concld.*					
	DEGLUR TALUK—*concld.*					
	Karaḍkhel—*concld.*					
192	At the bottom of the same face	Chālukya of Kalyāṇa	[Jagadēkamalla]	Year [10], Vibhava, Vaiśākha Amāvāsya, Tuesday, solar eclipse= 1148 A. D., April 20. (The month was Chaitra.)	Kannaḍa	Fragmentary. Mentions a *Mahāpradhāna*, *Manevergaḍe* and *Tantrapāladadhishṭhāyaka* (name lost). The details of the grant are lost.
193	**Taḍkhel.**—Sculptured slab in the compound of the Mallēśvara temple.	Do.	Trailōkyamalla (Sōmēśvara I)	Śaka 969, Sarvajit, Vaiśākha śu. 3, Wednesday = 1047 A.D., April 1.	Do.	Gives the genealogy of the Chālukya family upto Trailōkyamalla and introduces a subordinate chief, *Daṇḍanāyaka* Nāgavarma of the Vāji family, whose genealogy also is given. Nāgavarma is credited with the victory over Malla, the lord of the Vindhya and the Sēvuṇa chief. States that the king, at the time of his performing the *Shōḍaśa-mahādāna* celebrated the marriage of Nāgavarma and gave him the village of Taḍakal in Sakkarage-90.
194	Sculptured pillar lying in the same compound.	Do.	Bhuvanaikamalla (Sōmēśvara II)	Śaka 993, Sādhāraṇa, Pushya ba. 5, Friday, Uttarāyaṇa Saṁkrānti= 1070 A. D., December 24. The year was current.	Do.	Records a grant of land made to the Nigaḷaṅka-Jinālaya constructed by *Daṇḍanāyaka* Kāḷimayya of the Vāji family at Taḍakal. The grant was made with the consent of the *prabhus* of Nāyigāve and Taḍakal. Also records a grant of a flower-garden and an oil-mill apparently to the same *Jinālaya* by *Daṇḍanāyaka* Nāgavarma, the *prabhu* of Taḍakal and the *mahājanas* of the place. A grant of money is also recorded at the end of the inscription.
	KANDHAR TALUK					
195	**Bahādurpur.**—Three sides of a pillar lying near a tank.	Rāshṭrakūṭa	[Kṛishṇa III].		Sanskrit, Siddhamātrikā.	Fragmentary and damaged. Mentions the names of the rulers Dantidurga, Krishṇa I etc. of the Rāshṭrakūṭa or Tuṅga lineage and the grant of certain endowments in *drammas* for worship and offerings to the deities Kālapriya, Krishṇēśvara, Vaṅkēśvara, Gojjiga-Sōmanātha, etc. In characters of about the 10th century. Published in *Ep. Ind.*, Vol. XXXV, pp. 105 ff.
196	**Kandhār.**—Pedestal of the Buddha image in the *Dharmaśālā*.				Do.	Damaged. Records the Buddhist formula *Yēdharmā°*, etc. Do.

	NANDED TALUK					
197	**Ardhāpur.**—Slab lying in Shri Ramachandra Rao's house.	Raṭṭa .			Sanskrit, Nāgarī .	Fragmentary and damaged. Mentions Vallāḷa of the *Raṭṭa* family. In characters of about the 13th century. Published along with No. 195.
198	Pillar near the road, half a mile from the Traveller's Bungalow.	Nizāmshāhī .			Hindustāni, Nāgarī .	Purport not clear. Seems to record the construction of the road during the rule of the Nizāmshāhī dynasty of Hyderabad. In late characters.
199	**Lāhān.**—Pedestal of a broken image lying in the Mahādēva temple.				Local dialect, Nāgarī	Damaged. Seems to read *Hirjī gurujī*. In late characters.
	PARBHANI DISTRICT					
	BASMATH TALUK					
200	**Bāsmathnagar.**—Pillar in front of the Tahsil Office.				Marāṭhī, Nāgarī .	Damaged.
201	Pillar near the choultry .			....	Do. .	Do.
	HINGOLI TALUK					
202	**Auṇḍhā.**—Stone slab in front of the Kanakēśvarī temple.	....		Vikrama 1. [12] .	Local dialect, Nāgarī.	Mentions Rāmarāyadēva. In late characters.
203	Pedestal of an image of a Jain goddess lying in the Pañcha-Pāṇḍava temple.			Śaka 1705, Śubhakṛit, Phālguna śu. [5].	Sanskrit (corrupt), Nāgarī.	Damaged. Probably refers to the date of the installation of the image.
204	Pedestal of an image of a Jaina god in the same temple.				Do. .	Purport not clear. In late characters.
	PARBHANI TALUK					
205	**Dāmpuri.**—Stone image in the Māruti temple.				Nāgarī . .	Do.
206	**Parbhāni.**—Lintel above the eastern gateway of Roshen Khan's tomb.			Śaka 1728 .	Local dialect, Nāgarī	Mentions Rab Subhān Khān Bahādur.
207	**Piṅgli.**—Ceiling of the Piṅgalēśvara temple.				Nāgarī . .	Purport not clear. In late characters.
208	**Left side of the door of the shrine to the left (inside the same temple).**				Do. . .	Pilgrim's record. Reads : *Magaradhaja Jōgī* 700.
209	A stray stone in the village .				Do. . .	Purport not clear. Contains an illustration of the *gardabha* curse. Do.
210	**Ukhlād.**—Jaina images in the Nēminātha temple. No. 1. Marble figure of Supārśvanātha.			Vikrama 1272, Māgha, śu. 5.	Local dialect, Nāgarī	Records the installation of the image and mentions Śrī-Dharmachāha (Dharmachandra), the Mūlasaṁgha, Sutī (Sarasvatī)-gachchha and Balātkāra-gaṇa.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*contd.*					
	PARBHANI DISTRICT—*contd.*					
	PARBHANI TALUK—*contd.*					
	Ukhlad—*contd.*					
211	No .2. Marble *paṭa* with Jaina images		*Rājā* Pratāpadamanadēva	Vikrama 1272, Māgha śu. 5.	Local dialect, Nāgarī	Similar to the above.
212	No .3. Another *paṭa*		*Rājā-Rāya* Hamīradēva	Do.	Do.	Do.
213	No. 4. Marble figure of seated Dharmanātha.			Vikrama 1499, Vaiśākha, ..[5].	Sanskrit, Nāgarī	Damaged. The inscription on the front side below the image reads : *Śrī-Dharmmanāthadēva[ḥ]* ||, while that at the back side records the installation of the image and refers to Vidyānandin belonging to the Mūlasaṁgha.
214	No. 5. Marble figure of seated Śāntinātha			Vikrama 1526, Māgha śu. 2.	Do.	Records the installation of the image and mentions Sakalakīrtti, Bhuvanakīrttidēva and [Dharma]kīrtti, connected with the Mūla-saṁgha. Also mentions Haradāsa.
215	No. 6. A small four-sided votive stūpa-like brass structure with images of Jaina Tīrthaṅkaras.			Vikrama 1527, Vaiśākha ba. 12, Thursday= 1471 A. D., May 16. (The year was Kārttikādi and the month Amānta.)	Do.	Records the installation of a *Jina-biṁba* by a lady named Tējaladē, wife of *śrēshṭhin* Tējā, of the Siṁhapura *vaṁśa* at the behest of *āchārya* Vidyānaṁdidēva belonging to the *paṭṭa* of *bhaṭṭāraka* Dēvēndrakīrttidēva of the Mūla-saṁgha and Sarasvatī-gachchha.
216	No. 7. Black stone seated figure of a Tīrthaṅkara.			Śaka 154[1] (the year was current), Kālayukta, Māgha śu [6?], Monday= 1619 A. D., January 25.	Local dialect, Nāgarī	Records the installation of the image at the behest of Viśālakīrtti.
217-257	Nos. 8-48. Various Jaina Tīrthaṅkara figures.			Vikrama 1548, Vaiśākha śu. 3.	Sanskrit, Nāgarī	Record with slight textual variations, the installation of the images by some persons.
258	No. 49. Black stone seated figure of a Tīrthaṅkara.			Vikrama 16[5]1	Do.	Fragmentary. Records the installation of the image of Pārśvanātha by Lakhamā[dē], wife of Lakhamā at the behest of Vādi[bhūshaṇa].
259	No. 50. Another similar figure			Vikrama 1669, Phālguna ba. [10], Thursday= 1613 A. D., February 4. (The year was Kārttikādi and the month Pūrṇimānta).	Do.	Damaged. Records the installation of the image by Jasaḥkīrtti of the Kāshṭā-saṁgha.

260	No. 51. Marble figure of seated Pārśvanātha.				Do.	Damaged. Records the installation of the image and mentions Prāgvāṭaka-jñāti and Tapā-gachchha. In characters of about the 15th century.
261	No. 52. Black stone figure of seated Pārśvanātha.					Damaged.
262	No. 53. Black stone figure of a seated Tīrthaṅkara.				Sanskrit, Nāgarī	Do.
263	No. 54. Marble figure of seated Pārśvanātha.				Do.	Records the installation of the image by Gāmājī at the behest of *bhaṭṭāraka* Dēvēndrakīrti who belonged to the *paṭṭa* of *bhaṭṭāraka* Dharmabhūshaṇa belonging to the Mūla-saṁgha. In characters of about the 16th century.
264	No. 55. Black stone figure of seated Tīrthaṅkara.				Do.	Damaged. Mentions Mū°, i.e. Mūla-saṁgha and Vādibhūshaṇa-pa(bha)ṭṭa. Do.
265	No. 56. Black stone figure of seated Tīrthaṅkara.				Do.	Badly damaged.
266	No. 57. Marble figure of seated Tīrthaṅkara			Śaka 1506, Tāraṇa, Phālguna śu. 2.	Do.	Damaged. Records the installation of the image by a person (name lost) at the behest of *bhaṭṭāraka* .. kīrtti, the disciple of Dēvēndrakīrtti belonging to the *paṭṭa* of Dharmabhūshaṇa of the Mūla-saṁgha.
267	No. 58. Marble figure of seated Nēminātha				Do.	Records the installation of the image by a person at the behest of Ajitakīrtti, disciple of *bhaṭṭāraka* Dēvēndrakīrtti belonging to the *paṭṭa* of *bhaṭṭāraka* Dharmabhūshaṇa. Also refers to *bhaṭṭāraka* Dharmachandra of the Mūla-saṁgha, Sarasvatī-gachchha and Balātkāra-gaṇa.
268	No. 59. Black stone seated figure of Nēminātha.			Śaka 1538, Naḷa, Phālguna ba. 2.	Do.	Damaged. Records the installation of the image at the behest of Viśālakīrtti. Mentions Sarasvatī-gachchha and Balātkāra-gaṇa.
269	No. 60. Black stone stela with the image of Pārśvanātha.			Śaka 1541, Siddharthi, Māgha śu. 12, Saturday = 1620 A.D., February 5.	Do.	Damaged. Records the installation of the image at the behest of Viśālakīrtti. Refers to the Mūla-saṁgha, Sarasvatī-gachchha, Balātkāra-gaṇa and Kuṁdakuṁdāchāry-ānvaya.
270	No. 61. Similar stela			Do.	Do.	Records the installation of the image by Nāgaśrēshṭhin of Kōṁkaṇa at the behest of *bhaṭṭāraka* Viśālakīrtti of the *āmnāya* of Kumudaprabha belonging to the *paṭṭa* of Dēvēndrakīrtti of the *anvaya* of Kuṁdakuṁdāchārya and belonging to Balātkāra-gaṇa, Sarasvatī-gachchha and Mūla-saṁgha.
271	No. 62. Brass standing figure of a Tīrthaṅkara.			Śaka 1545	Do.	Records the installation of the image by Jivāi, wife of Māhāṭājī.
272	No. 63. Brass seated figure with a *chālachitra* behind.			[Śaka 1555]	Do.	Indifferently written. Records the installation of the image and mentions the Mūla-saṁgha.
273	No. 64. Marble figure of seated Nēminātha			Śaka 1576, Jaya, ba. 2 (?).	Do.	Records the installation of the image by Tuka-śrēshṭhin and another person at the behest of *bhaṭṭāraka* Ajitakīrtti belonging to the *paṭṭa* of *bhaṭṭāraka* Viśālakīrtti of the *āmnāya* of Dharmabhūshaṇa who himself belonged to the *paṭṭa* of Dharmachandra of the Mūla-saṁgha.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY—*concld.*					
	PARBHANI DISTRICT—*concld.*					
	PARBHANI TALUK—*concld.*					
	Ukhlad—*concld.*					
274	No. 65. Brass standing figure of Pārśvanātha.			Śaka 1589, Plavaṅga, Vaiśākha śu. 5.	Telugu	Records that the image is (the gift) of the *śrāvaka* (name not clear) connected with the Mūla-saṁgha.
275	No. 66. Marble figure of seated Tīrthaṅkara.			Śaka 1622, Vikrama, Phālguna ba. 3.	Sanskrit, Nāgarī	Records the installation of the image by a person (name not clear), probably connected with the Mūla-saṁgha.
276	No. 67. Black stone figure of seated Tīrthaṅkara.			Śaka 1680, Vikrama 1545, Rudhirōdgārin, Jashṭha (Jyēshṭha) śu. 14.	Do.	Records the installation of the image by a person named Saravana (?) along with his wife Sānakā and son (name not clear) at the behest of *bhaṭṭāraka* Guṇabhadra of the Mūla-saṁgha.
277	No. 68. Marble figure of seated Pārśvanātha.			Śaka 156[6*], Tāraṇa, Phālguna śu. 2.	Do.	Records the installation of the image, probably at the behest of Ajitakīrtti of the Mūla-saṁgha and Sarasvatī-gachchha.
278	No. 69. Black stone seated figure of a Tīrthaṅkara.				Do.	Damaged. Probably records the installation of the image and mentions the Mūla-saṁgha. In characters of the 16th century A. D.
279	No. 70. Big black stone figure of a seated Tīrthaṅkara in the first floor room of the temple.					Badly damaged.
	SURAT DISTRICT					
280	**Navsārī.**—Hero-stone under an old gate of a Parsi Private street. (Impression from Dr. J. M. Unvala).	Yādava of Dēvagiri	Rāmachandra	Vikrama 1359, Plavaṅga, Jyēshṭha ba. 6, Monday=1303 A. D., May 6.	Sanskrit, Nāgarī	Damaged. Mentions the king's subordinate Karṇadēva at Navasārikā. Published in *Ep. Ind.*, Vol. XXXV, pp. 50. ff.
	KERALA					
	KOZHIKODE DISTRICT					
	ERNAD TALUK					
281	**Eḻuttukkallu.**—Rock in the Cherupuḻā river.					Partly submerged under water. Seems to read *ma ē ti ṭa ni ṟu ṉa*. In archaic southern characters.
282	**Pulpatta.**—Wall of the Śiva temple				Tamil, Vaṭṭeḻuttu	Damaged. Seems to record the proceedings of an assembly consisting of representatives of the *Aṟunūṟṟuvar* and *Muṉṉūṟṟuvar*. In characters of about the 11th century.

	PALGHAT DISTRICT PALGHAT TALUK					
283	**Polpully.**—Slab lying in front of the ruined Śiva temple in the Ambalaparambu Amśam.				Do.	Records the gift of 50 *kaḻañju* of gold for burning a perpetual lamp and for offering cooked rice to the god Kōlapaḷḷidēvar by Śēndaṉ Kūṟṟaṉ. In characters of about the 10th century.
	MADHYA PRADESH BHILSA DISTRICT					
284	**Bhīlsā.**—Fragments of inscribed slabs in the District Archaeological Museum. Fragment No. 1.				Sanskrit, Siddhamātṛikā.	Damaged and fragmentary. Mentions Ravidatta in line 4 from the bottom. In characters of about the 7th century.
285	Do. No. 2	Paramāra of Malwa	Jayasiṁha	Vikrama 1320, Vaiśākha śu. [3], Thursday = 1263 A.D., April 12.	Sanskrit, Nāgarī	Records a gift made by Sānumatī for the merit of Madanasīha at Bhāillasvāmipura.
286	Do. No. 3			Vikrama 132[0], ..ba. 10, Thursday. Probably the month was Vaiśākha and the date = 1263 A.D., April 5.	Do.	Damaged and fragmentary. Apparently mentions certain donations made by Naradēva.
287	Do. No. 4	....			Do.	Fragmentary. Refers to some composition, the expression *muraja-bandha* occurring in lines 3 and 4. In characters of the 11-12th century.
288	Do. No. 5 (sculptured)				Do.	Seems to read *Bāpadīśā* in the 1st line and *sattra* in the 2nd line. In characters of about the 9th century.
289	Do. No. 6			Vikrama 1524, ...	Do.	Fragmentary.
290	Do. No. 7				Do.	Fragmentary. In characters of about the 12th century.
291	Do. No. 8				Sanskrit, Siddhamātṛikā.	Damaged and fragmentary. In characters of about the 10th century.
292	Do. No. 9				Sanskrit, Nāgarī	Damaged and fragmentary. In characters of about the 12th century.
293	Do. No. 10				Sanskrit, Siddhamātṛikā	Fragmentary. Seems to begin with an adoration to mother goddess. In characters of about the 9th century.
294	Do. Fragment No. 11				Sanskrit, Nāgarī	Damaged. Seems to contain the names Śrīdhara and Mahālakshmī. In characters of about the 11th century.
295	Do. (Sculptured), No. 12. Findspot: Shri Madho Singh's house.			Vikrama 1156	Do.	Records the installation of the object by the Mahāyāna Buddhist Kumārasīha, son of *Paṭṭa* (*Paṭṭakila*) Lakhamaṇa.
296	Do. No. 13. Findspot: Thiruvani Tīrtha Ashram.				Late Brāhmī	Fragmentary. In characters of about the 6th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADHYA PRADESH—*concld.*					
	BHILSA DISTRICT—*concld.*					
	Bhīlsā—*concld.*					
297	Fragments of inscribed slabs in the District Archaeological Museum. Fragment No. 14. Findspot: Thiruvani Tīrtha Ashram.				Sanskrit, Late Brāhmī.	Fragmentary. Refers to Vaidiśapu[ra] and a hill (*giri*). In characters of about the 5th century A.D.
298	Do. No. 15. Findspot: Do.				Do.	A fragment of the above.
299	Do. No. 16. Findspot: Do.			Vikrama 1845	Sanskrit, Nāgarī	Damaged.
	SATNA DISTRICT					
	NAGOD TAHSIL					
300	**Barhut.**—Rock on the top of the hill called Lālpahāḍ.	Kalachuri of Tripurī	Narasiṁha	[Kalachuri] 909, Śrāvaṇa śu. 5, Wednesday = 1158 A.D., July 2.	Sanskrit, Nāgarī	Refers to the construction of the channel by Ballāladēva, son of Kayavāditya. Published in *CII*, Vol. IV, pp. 321 f.
	MADRAS					
	ARCOT (NORTH) DISTRICT					
	TIRUVANNAMALAI TALUK					
301	**Vāsudēvanpaṭṭu.**—Rock near the lake in the village.	Vijayanagara	Veṅkaṭapatidēva-mahārāyar	Śaka 153[8], Naḷa, Āḍi 2[2], Sunday, [Pūraṭṭādi] = 1616 A.D., July 21.	Tamil	Damaged. Records a grant of land to god Śēvaka (?) Nārāyaṇa-Perumāḷ of Vāsudēvanpaṭṭu for *paḍittaram* by Raghunātha-nāyaka for the merit of his overlord. Veṅkaṭapatidēva is stated to be the successor of Rāmachandra-mahārāya who was the successor of Achchyutadēva-mahārāya. Mentions one Kumāra-rāya.
302	Slab set up in the village	Do.	Sadāśiva	Śaka 1465, Śōbhakṛit, Aippaśi 15.	Do.	Records a gift of land by Timmunāyaka Timmayyan for the merit of his *gōtra* to Paramānanda-Yōgīśvara, the *guru's guru* of the former.
	ARCOT (SOUTH) DISTRICT					
	CHIDAMBARAM TALUK					
303	**Chidambaram.**—Naṭarāja temple. Second *prākāra*, north wall.	Chōḷa	Parakēsarivarman Vikramachōḷa	Year 7, Siṁha 25	Do.	Commences with the *praśasti*, *Pūmālai miḍaindu*. Registers the gift of land by purchase from Uḷachchāṇan Bhaṭṭan Anantanārāyaṇakrishṇan to the temple by Kōḷari Ulaguyyavandān *alias* Vāṇādhirājan of Vaṇḍāḷañjēri for his own merit.

304	Same wall				Do.	Records the order of the *Tiruvaṇukkaṉ mūlaparushai* exempting from taxes some land granted in addition to the original gift of land by Maṉṟapāṅgiḷaiyār Aḻagiya Tiruchchiṟṟambalamuḍaiyār *alias* Gāṅgēyarāyar for a flower garden after his own name for the temple. In characters of the 12th century.
305	West wall	Chōḷa	Tribhuvanachakravarti Rājarāja	Year 18, 140th day	Do.	Partly built in. Records a gift of a portion of his land called *Irumarabun-tūya-perumāḷ-maṅgalam* by Tirumañjaṉamaḷagiyāṉ as *tiruppāvāḍaippuṟam* to Āḷuḍaiya-nāyaṉār and his consort. Allots some land to the deity Tirumañjaṉamaḷagiyār set up by him in the Tirunāvukkaraśudēvaṉ *maṭha*. In characters of the 13th century.
306	Same wall	Pāṇḍya	Jaṭāvarmaṉ Sundarapāṇḍya I	Year 7, 187th day	Sanskrit Grantha and Tamil.	Commences with the *praśasti*, *Samasta-jagad-ādhāra* etc. Specifies in detail the shares of land given to the various institutions and communities of the newly created village, Sundarapāṇḍya-chaturvēdimaṅgalam by the king by clubbing together portions of the villages declared as *nattam* for the purpose.
307	Do.	Do.	Tribhuvaṉachakravarti Vīrapāṇḍya	Year 4, Aippaśi [19].	Tamil	Incomplete. Refers to some settlement made by Tirumañjaṉam-aḻagiyār, *mūlaparushaiyār* etc. of the temple. In characters of the 13th century. Cf. No. 305.
308	Do.	Do.	Tribhuvaṉachakravarti Kōṉērinmaikoṇḍāṉ.	Year [1], 331st day	Do.	Records a royal order allotting rent-free land to the temples of Attāḷīśvaram-uḍaiyār and Avanimuḻuduḍaiya-Vināyakappiḷḷaiyār, to 124 brāhmaṇas and the various communities and institutions in the village, Avaṉimuḻudumuḍai-chchaturvēdimaṅgalam established by the king by purchase of the *nattam* land of Kallippaṭṭu-mūlai *alias* Daṇḍēśvaranallūr from the *tāṉattār* of the Tiruppulīśvaram-uḍaiyār temple. Do.
309	Do.	Do.	Do.	Do.	Do.	Records a similar order regarding the formation of another village called Bhuvaṉamuḻuduḍaiya-chaturvēdimaṅgalam out of lands in Kaḍalvāychchēri *alias* Tillaināyakanallūr. Sāvitrī-maṭha is one of the institutions benefited by this formation. Do.
310	South wall	Chōḷa	Rājarāja III	Year 16+1, Siṁha, Sunday, Bharaṇi= 1232 A.D., August 8.	Do.	Records a gift of land, after purchase, by the generals Appaṇa and Goppaṇa for some provisions, details lost. At the beginning of the record the 53rd day of the year is mentioned.
311	Same wall	Pāṇḍya	Māṟavarmaṉ Vīrapāṇḍya		Do.	Engraved in continuation of the above. The date portion is built in. Records the order of Vikramapāṇḍya-Gāṅgēyarāyar providing some land for a *nandavanam* at Tillaināyakanallūr.
312	Do.	Chōḷa	Tribhuvaṉachakravarti Rājarāja	Year 2, day 172	Do.	Records the *tirumandira-ōlai* of Rājēndraśiṅga-mūvēndavēḷāṉ granting land for the daily offering of 200 *śeṅgaḻunīr* flowers to the god and goddess at the time of worship in the morning and at noon. In characters of the 13th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	ARCOT (SOUTH) DISTRICT—*contd.*					
	CHIDAMBARM TALUK—*contd.*					
	Chidambaram.—*contd.*					
313	Same wall	Do.	Parakēsarivarmaṉ [Kul]ōttuṅga III]	Year 8, day 8	Tamil	Intercepted by pillars. Commences with the '*praśasti*, *Puyal vāyttu vaḷam peruga*, etc. Records the king's order at the instance of Vāṇarāja, exempting from taxes some land granted for raising a garden named after *Tiruttoṇḍar-śīr-uraittāṉ* for supplying flowers daily to the temple, by Sēkkiḻāṉ Araiyaṉ Edrilisōḷaṉ of Kuṉṟattūr in Kuṉṟattūr-nāḍu.
314	Do.	Do.	[Vikrama]chōḷa	Year 10	Do.	Fragmentary. Commences with the *praśasti*, *Pūmālai miḍain-du* etc., of the king. Records, that on the 115th and the 313th days of the year, the king visited Chidambaram and issued orders allotting paddy remitted as tax from various villages into the *poṉ-mēñja-perumāḷ-baṇḍāram* of the temple for the daily food offerings to Āḷuḍaiyār. Cf. *S.I.I.*, Vol. V, No. 458.
315	East wall	Pāṇḍya	[Jaṭā]varmaṉ Sundarapāṇḍya	Year 17+1	Do.	Built in at the beginning. Records a gift of land, by purchase, by Aḷagapperumāḷ *alias* Villavadaraiyaṉ of Kumārakuṟi-chchi *alias* Kōdaṇḍarāmanallūr in Vaḍatalai-Śembu-nāḍu of Pāṇḍi-maṇḍalam, for providing a garden and some provisions, for the temple. The land was made tax-free by the *mūlaparushaiyār* of Perumbaṟṟappuliyūr. In characters of the 13th century.
316	Do.	Do.	Māṟavarmaṉ Vīrapāṇḍya	Year 4, ... day 29	Do.	Built in at the end. Records a gift of land, by purchase, by Sūryadēvaṉ *alias* ' Kāliṅgarāyaṉ of Vaḍavallattirukkai Iḷaṅguḍi *alias* Indirāvatāranallūr in Pāṇḍi-maṇḍalam for various provisions to the deity Vīrapāṇḍīśvaram-uḍaiyār set up by him at Chidambaram. In characters of the 14th century.
317	Do.	Chōḷa	Rājakēsarivarmaṉ Kulōttuṅga I	Year 45, ... 10th day, Monday, Aś-vati=1115 A.D., February 1. The month was Kumbha.	Do.	Records an endowment of 80 *kāśu* paid into the treasury by Kōṉ Rājādhirājaṉ *alias* Rājēndraśōḷa-Anantapālaṉ of Iḷaṅgārikuḍi in Pērāvūr-nāḍu, out of which a sum of 10 *kāśu* was paid towards purchase of land from the *nagarattār* of Pañchavaṉmādēvipuram for a flower garden named after the donor and for feeding the devotees at the Tillaivāḷ-andaṉaṉ-maṭha and the balance of 70 *kāśu* was invested to yield 30 *kāśu* per annum at the rate of a quarter of a *dramma* per *kāśu* per month for paying of the taxes.

318	Do.	Later Pallava	Sakalabhuvanachakravarti Kōpperuñjiṅga.	Year 8	Do.	Records the order of Perumāppiḷḷai *alias* Sōḻakōṉ, one of the *mudalis* making a gift of land by purchase for maintaining the flower garden named after himself for the health of the king.
319	Do.	Do.	Do.	Year 6	Do.	Built in at the middle. Records a similar grant of land by purchase for digging and maintaining an *ōḍai* (channel) named after the god, for supplying the temple daily with *śeṅgaḻunīr* flowers.
320	Third *prākāra*, north wall	Do.	Do.	Do.	Do.	Also records Sōḻakōṉ's order allotting lands in Suttamallinallūr which was separated from Vīranārāyaṇa-chaturvēdimaṅgalam, a *taṉiyūr*, for maintaining the garden named after himself for supplying flowers to the temple for the welfare of the king.
321	West wall	Chōḻa	[Kulōttuṅga III]	Year ...., day 1.[5]	Do.	Damaged. Seems to register a gift of land, by purchase, for raising and maintaining a flower garden for the temple, and for feeding the recluses (*tapasvins*).
322	Do.	Do.	Tribhuvanachakravartin Rājarāja (III).	Year 24, day 350	Do.	Seems to record a gift of land by purchase, for raising and maintaining a flower garden for the temple by [Se]ṉṉināyakkaṉ of Orutāḷaippaḷḷi, who was a *kudirai-chchetti* (cf. *A.R.Ep.*, 1935-36, No. 15). In characters of the 13th century.
323	Do.	Do.	Do.	Year 24, day 18	Do.	Records a gift of land by purchase by Tiruchchirrambalamuḍaiyāṉ *alias* Kuṭṭi-bhaṭṭa, an Ārya of Vāsa-gōtra for raising and maintaining a flower garden for the temple. Refers to some transactions of two earlier dates, the details of which are lost. Do.
324	Do.	Do.	Do.	Year [10], day	Do.	Records a land-gift for a *nandavana* for the temple by the king at the request of his woman-servant named Tiru[mā]lai-śēraninṟāḷ. The purchase of land for maintaining the above gift on the first day of the month Vṛiśchika of the tenth year of the king's reign is also recorded. Same as *A.R.Ep.*, 1935-36, Nos. 13-14. Do.
325	Southern side of the western entrance into the second *prākāra*.	Pāṇḍya	Ulaganaittumkoṇḍaruḷiya Sundara-pāṇḍya	Year 7, day 240	Do.	Records a gift of land in Āṟṟūr *alias* Rājanārāyaṇachaturvēdimaṅgalam in Virudarājabhayaṅkara-vaḷanāḍu as a *dēvadāna* for offerings to god during the *Sundarapāṇḍyaṉ-sandhi*, for *abhishēka* on the day of the king's natal star every month and for other services on specified occasions. Do.
326	*Nandi-maṇḍapa*, near the eastern *gōpura*				Do.	States that the *maṇḍapa* was built by Jagadīśuraṉ Rājasūrya Toṇḍaimāṉ. In late characters.
327	Sōmēśvara shrine: four fragments on the walls.	Pāṇḍya	Jaṭāvarmaṉ Sundarapāṇḍya	Year 6, Siṁha 26	Do.	Give a long list of the lands granted to the temple, in the thirtyninth year of some king whose name is not mentioned.
328	Two more fragments in the same place				Do.	Seem to mention some gift for building a temple in stone. In characters of the 13th century.
329	Pillar built into the south wall of the Śivagaṅgā tank in the same temple.	Marāṭhā of Satārā	Chhatrapati Sāmbāji	Śaka 1607 (*Sēnāchāpa*), Krōdhana, Śrāvaṇa śu. 1.	Sanskrit and Tamil verse, Telugu, Nāgarī, Grantha and Tamil.	States that the tank was repaired by one Gōpāla-Dādāji of Vasishṭha-gōtra, the private secretary of Hariśa whose overlord was Sāmbāji when [.]ṇḍōji Raṇasiṁha, the son of [Tukkō]ji, was ruling over Chidambaram. See No. 344 below.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	ARCOT (SOUTH) DISTRICT—*contd.*					
	CHIDAMBARAM TALUK—*contd.*					
	Chidambaram—*concld.*					
330	Loose slabs in the flower garden of the Anantīśvara temple in the same town.	Chōḷa	Parakēsarivarman	Year 3	Tamil	Fragmentary. Records a gift of sixty *kaḻañju* of gold to feed Brāhmaṇas in the temple of Anantīśvara. In characters of the 10th century.
331	Do.	Do.	Do.	Lost	Do.	Do. Records a gift of gold. Do.
332	Do.	Do.	Kulōttuṅga (III)	Year ...., month ...., 10th day.	Do.	Do. Records a gift for some perpetual lamps.
333	Do.	Do.	Do.	Year 16, Makara, day	Do.	Do. Records a gift for some perpetual lamps. The *Patañjalidēvaṉ-tirumaṭha* is referred to.
334	Do.	Do.	Rājēndra III	Year 6, Kaṉṉi 15	Do.	Do. Records a gift of land (details lost). In characters of the 13th century.
335	Do.	Later Pallava	[Kōpperuñ]jiṅga	Year lost	Do.	Do. Seems to record a gift of jewels.
336	Do.				Do.	Do. Records a grant of land as *pūjāśēsha*. In characters of the 13th century.
337	Do.				Do.	Do. Gives the names of some signatories such as Tiruchchiṟṟambalamuḍaiyāṉ of Tirukkaḷippālai and two persons of Kauśika-gōtra belonging to Veḷḷarai. Do.
338	Do.				Do.	Mentions Kaliyugarāyappiḷḷai. In late characters.
339	Stone in front of the Gaṇēśa temple at Chidambaram.			Śaka 1500, Bahudhānya, Siṁha.	Do.	Damaged. Seems to record a gift of land purchased as *sēnaittalaivar-vilai* from the *tānattār* of the Naṭarāja temple probably for a *maṭha*.
340	Do.			Śaka 1611, Śukla, Māśi [6], Uttiraṭṭādi, bhava-karaṇa= 1690 A. D., February 2.	Do.	Much damaged. Records an order of Reguvōjī-paṇḍita allotting some taxes to god Bhūlōkanātha for the merit of Mahārāja-sāyabu at the request of Nāṭṭu Kaliyugarāya-brahmārāyappiḷḷai. Same as *A. R. Ep.*, 1944-45, No. 28.
341	**Kāṭṭumaṉṉārguḍi.**—Tier, right of entrance of the second *gōpura* of the Vīranārāyaṇa Perumāḷ temple.	Vijayanagara	Krishṇadēvarāya	Śaka 1442, Āṅgīrasa, Aippaśi, 20th day.	Do.	Records a gift of land by Appā-piḷḷai for food-offerings during the *śiṟukālai-sandhi* (early morning *pūjā*) of the god Śrī-Dvārāpati-Aḻagiya-maṉṉār of Vīranārāyaṇanallūr.

342	Left of entrance in the same *gōpura*			Saka 1605, Rudhirōdgārin, Chaitra, śu. 1.	Nāgarī	Incomplete. Mentions Maḷahārī Baḷāḷa of Sāma-vēda and Śāṇḍilya-gōtra.
343	**Kūḍalaiyāttūr.**—Nartana Vallabhēśvara temple, *maṇḍapa* in front of the central shrine, south wall.				Tamil	In two fragments. One of the fragments mentions the sixth year and refers to a gift of some rent-free land for daily food offerings to some deity. In characters of the 12th century.
344	**Mammaṅgalam.**—Stone in a field	Marāṭhā of Satārā	Chhatrapati Sambājī	Śaka 1605, Rudhirōdgārin, Āḍi 6.	Do.	Records the order of the *Subēdār* Gōpāla-paṇḍitar Aiyaṉ declaring a tax-free gift of 800 *kuḻi* of land by Rāyaśrī Tukkōji-rājā Aiyaṉ to Viśvanāthasvāmin, the god, as *ubayam*, at Pāḷayāṅkōṭṭai. Cf. No. 329 above.
345	**Puḍaiyūr.**—Śiva temple, central shrine, south wall.	Chōḷa	Rājakēsarivarmaṉ [Kulōttuṅga I]	Year 45, ..., Hasta.	Do.	Much damaged. Contains portion of the *praśasti*: *Pugaḻ-śūḻnda puṇari*, etc., of the king. Seems to record some gift, details lost, by an assembly of merchants to the god.
346	Base around the same shrine	Do.	[Rājarāja II]	Lost	Do.	Do. Contains only a major portion of the *praśasti*: *Pūmaruviyapolil-ēḻum*, etc., of the king.
347	Do.				Do.	Do. Records a gift of land as *kuḍi-nīṅgā-dēvadāna* to god [Tiru]vaḷaikkuḷam-uḍaiya-nāyaṉār. Refers to an earlier gift by Sundarapāṇḍyadēva to Divākaranāyanār, *alias* Śaivasēnāpatigaḷ, an Ādiśaiva of Vatsa-gōtra, and to a purchase of land by Vijayagaṇḍagōpāla. In characters of the 13th century.
348	Tiers of the same shrine	Vijayanagara	Lost	Śaka .... Dunmati, Āḍi 12	Do.	Damaged. Records a gift of land for worship of the god and for repairing the temple. In characters of the 15th century.
349	Door-post to the right of entrance into the *gōpura*.				Do.	Single verse in praise of the god at Vaḷakuḷam. In characters of the 16th century.
350	Pillar in the District Board Elementary School.	Chōḷa	Parakēsarivarmaṉ Rājēndra I	Year 13	Do.	Much worn out. Commences with the *praśasti*: *Tirumanni-vaḷara* etc. Seems to record a gift for some festivals (like Paṅguṇi-uttiram etc.) of the god.
351	**Śiṅgārattōppu** (hamlet of Chidambaram).—Door posts of the temple of Maṟai Jñāna-sambandhar.				Do.	Fragments. All details lost. In characters of the 12th and the 13th centuries.
352	**Śrīmushṇam.**—Fragments built into the walls of the second *prākāra* of the Nityēśvara temple.	Chōḷa	[Vīrarājēndra]	Year 6, day 188	Do.	Contains part of the *praśasti* beginning with *Vīramē tuṇaiyāgavum* etc. Seems to record a gift of rent-free land to the god Varāhadēva of Tirumuṭṭam (*i.e.* Śrīmushṇam).
353	North wall	Do.	Kulōttuṅga		Do.	Fragmentary. Details lost. Mentions Uyyanambi of Vīra-śrīkāmukachchēri-kkaḷattūr. In characters of the 12th century.
354	North and west walls				Do. (verse)	Fragmentary. Records the construction of a high *gōpura* and a *prākāra* and the raising of a flower-garden. Refers to the *palliyeḻuchchi* (awakening ceremony) of the god Varāhasvāmin of Śrīmushṇam and his *tirukkaṇṇāmaḍai* (food offering). In characters of the 13th century.
355	West wall	Chōḷa	Parakēsarivarmaṉ Vikramachōḷa	Year 15	Tamil	Do. Records a gift of two perpetual lamps to god Tirumuṭṭattu-Āḻvār.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	ARCOT (SOUTH) DISTRICT—*contd.*					
	CHIDAMBARAM TALUK—*concld.*					
	Śrīmushṇam—*concld.*					
356	East wall				Sanskrit and Tamil; Grantha and Tamil.	Fragmentary. Records an order in the name of god Varāha of Śrīmushṇam, pertaining to some grant (details lost). In characters of the 13th century.
357	East and north walls	Chōḷa	Parakēsarivarmaṉ Vikramachōḷa	Year 12	Tamil	Records a gift of 24 *kāśu* for the purchase of land out of the income from which two perpetual lamps were to be burnt in the temple of the god (*āḻvār*) at Śrīmushṇam. Two more pieces also speak of provisions made for a similar purpose. A part of this record was copied earlier (No. 244 of 1916).
358	First *prākāra*, north wall			Year 28	Do.	Do. Details completely lost. In characters of the 11th century.
359	*Maṇḍapa* in front of the central shrine, west wall.	Chōḷa	Rājakēsarivarmaṉ Vikramachōḷa	Year	Do.	Built in and damaged. Commences with the *praśasti*, *Pūmādu-puṇara* etc. Mentions the god at Śrīmushṇam. Details are not clear.
360	*Maṇḍapa* in the first *prākāra*, west wall	Vijayanagara	Virupaṇṇa Uḍaiyār, son of Ariyaṇa Uḍaiyār.	Śaka 1311, Śukla, Tai 15.	Do.	Damaged. Seems to register some gift, (details lost,) by the *Padiṉeṉ-vishayattār* and the *Nānādēśis*.
361	One of the step-stones on the east side of the tank called Nityapushkaraṇī in the same village.			Śaka 1779, Kali 4949 (wrong for 4958), Piṅgala.	Do.	States that the dilapidated steps of the tank were repaired out of his own money by Guṇḍappa-rāyar, the *yeṭṭu* (Head) *Śirastadār* of Tañjāvūr District and the son of Pokkala Vāsudēvappayyar of Jakkalavaṁka in the Hindupur taluk of the Baḷḷāri (Bellary) District and that Uppu Veṅkaṭarāyar supervised the work.
362	Do.				Sanskrit, Nāgarī	Reads *Śrīmushṇa-saṁpradāya-chāru-snāna-ghaṭṭa* | *Śrī*. In late characters.
363	Various steps of the same tank				Tamil and Nāgarī	Mention the names of the sacred rivers Gaṅgā, Gōdāvarī, Kāvērī etc. Do.
364	A *maṇḍapa* in the same tank			Sarvajit, Śrāvaṇa śu. 2, Saturday.	Marāṭhī, Nāgarī	Damaged. Seems to record the erection of the *maṇḍapa* by one *Kōśādhikārin* Aṇṇāji. Do.
365	Bhūvarāhasvāmin temple. Stones paved in front of the entrance into the first *prākāra* and the *Purushasūkta-maṇḍapa*.				Tamil and Nāgarī	Pilgrims' records containing the names of Purushōttama, Janārdana, Chandraśēkharar, Vēṅgiyamman, Daṇmarāyaṉ and Mahādājī Divākara Varakheḍakara Kulakarṇī. Do.

	CUDDALORE TALUK					
366	**Vēṅgaḍampeṭṭai.**—Floor of the *gōpura* of the Vēṇugōpālasvāmin temple.				Tamil verse	Contains a stanza in praise of Siṅgaṉ, a philanthropist. Do. Same as *A.R. Ep.*, 1933-34, No. 140.
367	Same place				Telugu	Two labels recording the obeisance of Appayya, son of Gōpuram Gōḷappa and Saṁgam Yallaya. Do.
368	Loose slab near the Rāma shrine in the same temple.			Kaliyuga Year 4955, Śaka 1776 (both current), Pramādīcha, Chittirai 10; Year 1853 (i.e. A. D.), April 20.	Tamil	States that on the day mentioned the work of building a *dharma-śālā* by Muttu-Vijaya Ānandaraṅga-Tiruvēṅkaṭa Piḷḷai of Puduvai (*i.e.* Pondicherry) was completed.
369	Floor of *maṇḍapa* in front of the Ammaṉ shrine.				Do.	Records the obeisance of Nallatambi of Taṉṉāśam. In late characters.
370	Wall, right of entrance into the front *maṇḍapa*.				Sanskrit, Nāgarī	Reads *Śrī-Gōpāla-chūḍāmaṇiḥ*. Do.
	VILUPPURAM TALUK					
371	**Āṉāṅgūr.**—Perumāḷ temple, central shrine north wall, base.				Tamil	Records the gift of a plate and bell by Chiṟṟambalavaṉ Paḍalaṉ, a *taṭṭāṉ* of Āṉāṅgūr. Do.
372	West wall, left of entrance	Chōḷa	Kulōttuṅga II	Year 3	Do.	Begins with the *praśasti*: *Pū-mēvu Tirumagaḷ*, etc. Stops with the date.
373	A Śiva temple in ruins, east wall, base tiers.	Do.	Kulōttuṅga I	Year 34	Do.	Fragmentary. Begins with the *praśasti*: *Pugal māduvilaṅga*, etc. Seems to record a gift of 1 *kāśu* for a *sandhi* lamp.
374	Inside the *antarāḷa*	Do.	Do.	Year 12	Do.	Do. Records a grant of tax-free land for two perpetual lamps to god Tiruvagattīśvaram-uḍaiyār in Āṉāṅgūr in Paṉaiyūr-nāḍu by Tiruchchiṟṟambalam-uḍaiyāṉ *alias* Iruṅgōḷaṉ. In characters of the 13th century.
375	West wall, tiers	Do.	Do.	Year 46	Do.	Do. Details lost.
376	Do.	Do.	Do.	Year 40	Do.	Fragmentary. Several unconnected fragments, one mentioning the year 4, another recording a gift of one *kāśu* for a *sandhi* lamp, a third mentioning only the name of a donor Erikiḷāṉ Tīraṉ Aḷiśukāḍaṉ and so on.
	VRIDDHACHALAM TALUK					
377	**Rājēndrapaṭṭiṇam.**—Right wall of the entrance of the *gōpura* in the Kumarēśvara temple.	Vijayanagara	Vi[jayarāya ?]	Śaka 1346, Krōdhin, Āḍi . . .	Do.	Damaged. Records a gift of rent-free land by the king (?) for repairing the temple and the daily worship of the god Tirukkumārēśvaramuḍaiya-nāyaṉār of Erukkattam-Puliyūr *alias* Rājēndraśōḷapuram in Iruṅgōḷappāḍi-nāḍu in Mēḷkā-nāḍu in Virudarājabhayaṅkara-vaḷanāḍu.
378	Same wall	Do.	Śrī-Vīrapratāpa-Dēvarāya-mahārāya	Śaka 1387, Pārthiva, Paṅguṇi.	Do.	Records a grant of land named Madakaḷiṟu-māṇikkam as a *dēvadāṉa* for food offerings to the god.
379	Left wall	Do.	Dēvarāya (II), son of Vijayarāya	Śaka 1365, Rudhirōdgārin, Vṛiśchika śu. 10.	Do.	Much damaged. Mentions Erukkampuliyūr *alias* Rājēndra-śōḷa[ppaṭṭiṇam]. All other details are lost.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	ARCOT (SOUTH) DISTRICT—*concld.*					
	VRIDDHACHALAM TALUK—*concld.*					
	Rājēndrapaṭṭiṉam—*concld.*					
380	Two fragments built into the same wall .			Śaka 1388, Vyaya, Āḍi.	Tamil .	Seem to record a gift of land.
381	Stone beam in the *maṇḍapa* in front of the central shrine.	Pāṇḍya .	. Jaṭāvarmaṉ Sundarapāṇḍya .	Year 13+3, day 5 .	Do. .	Built in at the end. Seems to record an endowment of 20 *poṉ* to god Tiruvakkīśvaramuḍaiyār of Āṟṟūr and 130 *poṉ* to god Kumarēśvara by one Neṉmali-Uḍaiyāṉ, for food offerings in the respective temples. In characters of the 13th century.
382	Another beam in the same place .	Do. .	Tribhuvaṉachakravartiṉ Kōṉēriṉ-maikoṇḍāṉ.	Year 13+.... .	Do. .	Fragmentary. Records a gift of land for conducting the *Kōdaṇḍarāmaṉ-sandhi* instituted in the name of the king by Guṇaṅkaṇḍār as well as the festival in the month of Āvaṇi on the day of the king's natal star Pushya. Do.
383	Above an image on a pillar in the front *maṇḍapa*.				Do. .	States that the image in question is a representation of Śittambala-jñāṇi. In late characters.
	CHINGLEPUT DISTRICT					
	CHINGLEPUT TALUK					
384	**Mahābalipuram.**—Dharmarājaratha. West face of the 2nd *tala*. Balustrade on the right side of the carved parapet issuing from the mouth of the *makara*.	Pallava .			Sanskrit, Pallava-Grantha.	Reads: *Mahāmalla[ḥ]*. In characters of about the 7th century.
	SAIDAPET TALUK					
385	**Aḍaiyār.**—Kalākshētra. Slab deposited in the Swaminatha Aiyar Library. Findspot: **Neṭṭēri**, Kanchipuram Taluk, Chingleput District.				Kannaḍa .	Fragmentary. Seems to record the death of a hero in an attack against the Chōḷas. The name of the hero appears to be Jaḍabandha. In characters of about the 11th century.
	SRIPERUMBUDUR TALUK					
386	**Tiruvērkāḍu.**—Vēdapurīśvara temple, central shrine, around the walls from north to south.	Chōḷa .	Rājēndra II .	Year 3, day 340	Tamil .	Commences with the *praśasti*: *Iraṭṭapāḍi ēḻarai* etc. Records that while *Adhikārigaḷ* Śōḷamūvēndavēḷār was examining the accounts of the temple from his camp in the *tirukkāvaṇam* at Tiruvoṟṟiyūr, he specified the details of various items of expenditure (*nivandam*) out of the produce from lands in Tiruchchiṟṟambalanallūr and Mummuḍiśōḷanallūr.

387	Same walls	Do.	Rājakēsarivarman Vīrarājēndra	Year 4, day 231	Do.	Commences with the *praśasti, Vīramē tuṇaiyāgavum* etc. Records that, on representation to the officer who was examining the accounts of the temple of Mahādēva of Tiruvēṛkāḍu in Mummuḍiśōḷanallūr in Vēṛkāḍu-nāḍu, from his camp in the Gaṅgaikoṇḍaśōḷan *maṇḍapam* at the Tirumayāṇam uḍaiyār temple in Kāñchipuram, the provision made formerly by *Adhikārigaḷ* Sōḷamūvēndavēḷār for conducting the seven-day festival ending on the day of Tiruvādirai in Āṇi having seen found insufficient, he (the officer) assigned the income from various taxes including *Rājādhirājan taragukuli* for the purpose and also for feeding the Śrīmāhēśvaras attending the festival.
388	Do.	Do.			Do.	Records a gift of land in Neydalvāyil *alias* Rājarājanallūr in Vēṛkāḍu-nāḍu by purchase by Kēśuvan Attiyūr Śelvan a *veḷḷāḷa* resident of Uyyakkoṇḍān-śōḷapuram in Māṅgāḍu-nāḍu for a perpetual lamp to the god Tiruvēṛkāḍ-uḍaiyār. The *Ūrār* of Neydalvāyil made the lands tax-free in lieu of a lump sum of money received from the donor. In characters of the 12th century.
389	Do.	Do.	Rājakēsarivarman Kulōttuṅga I	Year 41	Do.	Commences with the *praśāsti* : *Pugaḷmādu viḷaṅga* etc. Records a similar gift of land in Tiruvēṛkāḍu *alias* Mummuḍisōḷanallūr as in No. 388 above by Tūduvan Kommaiyan, the *kiḷḷān* of Vāṇikamaṅgalam in Pañchanedivāṇapuram separated from Uyyakkoṇḍān-śōḷapuram in Māṅgāḍu-nāḍu for a perpetual lamp to god Tiruvēṛkāḍ-uḍaiyār. The land was made tax-free by the *Ūrār* of Tiruvēṛkāḍu in lieu of a lump sum received from the donor.
390	Do.	Do.			Do.	Records another gift of land in Tiruchchiṟṟambalanallūr on the east bank of the river in Tiruvēṛkāḍu by the donor mentioned in No. 389 above, for a *sandhi* lamp to god Tiruvēṛkāḍuḍaiyār. The land was made tax-free by the *Ūrār* of Tiruvēṛkāḍu in Vēṛkāḍu-nāḍu.
391	Do.	Do.	Kulōttuṅga I	Year 40	Do.	Commences with the *praśasti: Pugaḷmādu viḷaṅga*, etc. Records a gift of cows for a perpetual lamp to god Tiruvēṛkāḍ-uḍaiyār by Kusumayan Perumāṇaṅgai, a *veḷḷāṭṭi* resident of Tiruchchiṟṟambalanallūr.
392	Do.	Do.	Do.	Year 44	Do.	Do. Records a gift of land by purchase from the *Ūrār* of Neydalvāyil *alias* Rājarājanallūr in Vēṛkāḍu-nāḍu as *maḍappuṟam* by Araiyan Gaṅgaikoṇḍān Śōḷavichchādira-ppallavaraiyan of Iraiyūr in Ārkāṭṭu-kkūṟṟam in Pāṇḍikulāśani-vaḷanāḍu for Tiruvēṛkāḍu-uḍaiya Mahādēva. The land was also made tax-free by the *Ūrār* in lieu of 16 *kāśu* received by them from the donor.
393	*Ardhamaṇḍapa*, east wall, right of entrance.	Sambuvarāya	Sakalalōkachakravartin Veṇṛumaṇkoṇḍān.	Year 16, Āḍi	Do.	Records the gift of land in Tiruvēṛkāḍu in Āguḍi-nāḍu in Puḷaṛ-kōṭṭam along with the income from all levies including *puṟakkalaṇai, śādam* etc., as *sarvamānya* for worship, offerings and other services to the god Tiruvēṛkāḍ-uḍaiya Mahādēva.
394	Same wall	Chōḷa	[Kulōttu]ṅga I	Year 32	Do.	Records a gift of 2½ *palaṅgāsu* by Tiruchchiṟṟambalam-uḍaiyān *alias* Muḍikoṇḍaśōḷa-ppallavaraiyan of Kīrak......in [U]ḷḷandūr-nāḍu in Āmūr-kōṭṭam for a *sandhi* lamp to god Tiruvēṛkāḍ-uḍaiyār. In characters of about the 12th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	CHINGLEPUT DISTRICT—*concld.*					
	SRIPERUMBUDUR TALUK—*concld.*					
	Tiruvēṛkāḍu—*concld.*					
395	Left of entrance	Telugu-chōḍa	Tammasiddha	Śaka 1129 (*dhīrayāyi*)	Sanskrit, Grantha	Gives the genealogy of the king. Records a gift of the income from all the levies (*āyam*) due to the king from Tiruvēṛkāḍu to the god Śiva at Saktyaraṇya i.e., Tiruvēṛkāḍu.
396	South wall of the same *maṇḍapa*	Chōḷa	Rājarāja	Year 3	Tamil	Records a gift of 2 *palaṅgāśu* for a *sandhi* lamp by Ākāṇḍai, son of Karuppuḷān Śāttaṉ in Āyalūr in Īkkāṭṭu-kkōṭṭam and the former's mother's younger sister (*śiṟiya-tāy*) Naṅgai-yāṉṟāḷ. In characters of about the 13th century.
	TIRUVALLUR TALUK					
397	**Āṟṟambākkam.**—Slab set up near the village pond.	Vijayanagara			Do.	Damaged. Details lost.
398	**Dēvandavākkam.**—Īśvara temple, ceiling stone.				Do.	Do. In characters of about the 12th century.
399	**Meyyūr.**—Stode lying in front of the Vināyaka temple near a ruined Īśvara temple.	Chōḷa	Rājakēsarivarmaṉ	Year 3	Do.	Records an undertaking given by the *Ūrār* of Mēyūr to burn a lamp before god Tiruvagattīśvaradēvar in Mēyūr in Īkkāṭṭu-kkōṭṭam in lieu of 90 sheep received from Veṅganā-ṭṭaraiyaṉ......ya Muttaraiyaṉ *alias* Śembiyaṉ Pēraraiyaṉ who is stated to have built the *maṇḍapa*, *prākāra* and *gōpura* of the temple. In characters of about the 10th century.
400	Another stone in the same place	Do.	Vikramachōḷa		Do.	Fragmentary. Records a gift of 90 sheep for a lamp. Details lost.
401	Fragments of stones in the same place	Do.	Kulōtluṅga		Do.	One of the fragments referring the reign of Kulōttuṅgachōḷa records a gift of 12 sheep for a lamp. Another mentions the year 33. In characters of about the 12th century.
402	Broken pillar in the same place				Do.	Seems to record a gift of land. Do.
403	Slab lying near the village tank			Visha (Vṛisha), Āḍi 5.	Do.	Records the gift of a lamp by Kuṭṭapalli Śittama-nāyakkar and the *Ūravar* of Meyyūr for the merit of Nārāyaṇappa-nāyakkar. In late characters.
404	Sculptured stone set up in the main street				Do.	Damaged. Seems to record the death of a person represented as the son of Pēgaṉ, a shepherd. Do.

405	**Odappai.**—Ruined Īśvara temple, ceiling stone.				Do.	Do. Purport not clear.
406	**Vēmbēḍu.**—Slab lying in the ruins of a Śiva temple.	Chōḷa	Vikramachōḷa	Year 9	Do.	Records a gift of 12 sheep for a *sandhi* lamp to god .... kāḷīśvaramuḍaiya-mādēvar in [Ne]nmali in Naḍuvinmalaippērumūr-nāḍu in Jayaṅgoṇḍaśōḷa-maṇḍalam. The sheep were left in the hands of a native of Tirumayilāppil in Puliyūr-kōṭṭam in Kulōttuṅgaśōḷa-vaḷanāḍu.
	COIMBATORE DISTRICT					
	COIMBATORE TALUK					
407	**Ikkarai-Bōḷuvāmpaṭṭi.**—Nāgēśvarasvāmin temple, central shrine, north wall.	Hoysaḷa	Vīra-Ballāḷa (III)	Āṅgirasa, Aippaśi, 16.	Do.	Badly damaged in the middle. Records grant of the village Vaḍavayal *alias* Tirunāgīśvaranallūr in Mūlai-nāḍu by the *sabhā* of Muṭṭam *alias* Ravivarma-chaturvēdimaṅgalam in Pērūr-nāḍu, and the *Ūrār* of Amarabhuyaṅkaranallūr to the god Tirunāgīśvaramuḍaiya-nāyaṉār, for festivals, food offerings, perpetual lamps, etc., as the temple did not own any *dēvadāna* lands for the purpose in the previous reigns. In characters of the 14th century.
408	*Gōmukha* in the same wall	Ruler of Koṅgu	Vīrarājēndra	Year 27	Do.	States that the *āvuḍaiyāḷ* and the *gōmukha* (*mugavai*) were set up by one Śivapattaṉ of Viḷumipaṭṭi for the god Tirunāgīśvaram-uḍaiyār of Muṭṭam *alias* Amarabhuyaṅkaranallūr. In characters of the 13th century.
409	West wall of the same shrine	Pāṇḍya	Jaṭāvarmaṉ Sundarapāṇḍya	Year 23	Do.	Damaged slightly at the beginning. Seems to be an agreement between the *Sabhā* and some private persons regarding the festival, called *Sundarapāṇḍiyaṉ-tirunāḷ*, ending on the day of Svāti in Vaikāśi. Do.
410	South wall	Ruler of Koṅgu	Rājarāja	Year 3	Do.	Records a grant of land by Dhanapālaṉ of Viḷumippaṭṭi, a *maṉṟāḍi* of Amarabhuyaṅkaranallūr, to the *Tiruttāṇa-kūṭṭam* for food offerings in the temple. Do.
411	Same wall	Do.	Do.	Do.	Do.	Records a grant of land by exchange by Dhanapālaṉ of Viḷumippaṭṭi for food offerings to the god during the Kārttikai festival. The exchange of land is said to have taken place in the month of Ṛishabha when Jupiter was in Tulā. Do.
412	Fragments built into the same wall	Do.	Lost	Lost	Do.	Records an endowment of 20 *achchu* by the *Sabhā* and *Ūrār* of the place for a perpetual lamp to be burnt by Ādiśaiva-chakravarti for the god. Do.
413	Tier in the west wall of the same shrine	Do.	Vikramachōḷa	Year 17	Do.	Fragmentary. Seems to record a gift (details lost) to the temple by Araśaṉ Viḷumi *alias* Śivapattaṉ, a *maṉṟāḍi* and a member of the family hailing (?) from Kamudakkuḍi, probably for the merit of his son. Do.
414	Tier in the south wall of the same shrine	Do.	Vīrarājēndra	Year 28	Do.	Records the setting up of two base stones (? *palagai*) for the *kumbha* of the temple by one Pūmāḷvi *alias* Ēlavār-kuḷali, a *dēvaraḍiyāḷ* of the temple. Do.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	COIMBATORE DISTRICT—*contd.*					
	COIMBATORE TALUK—*contd.*					
	Ikkarai-Bōḷuvāmpaṭṭi—*concld.*					
415	Same tier	Ruler of Koṅgu	Vīrarājēndra	Year 28	Tamil	Records the setting up of a stone beam in the *arddhamaṇḍapa* of the temple by *maṉṟāḍi* Kāvaṉ Kūttaṉ *alias* Vaṇika-Nārāyaṇa- chakravartin of Muṭṭam *alias* Amarabhuyaṅkaranallūr in Pērūr-nāḍu. In characters of the 13th century.
416	Do.	Do.	Vikramachōḷa	Year 17+ [.]	Do.	Fragmentary. Details lost. Do.
417	Base around the central shrine	Do.	Rājakēsarivarman Vīrarājēndra	Year 27	Do.	States that this is a copy of an earlier record. Records the grant of lands for offerings to the main and the subsidiary deities at Amarabhuyaṅkaranallūr *alias* Ravivarma-chaturvēdimaṅgalam by *Ulaguḍaiya-pperumāḷ* Adhirājarājadēva and by Rājarāja *alias* Rājākkaḷ Mādēva. Do.
418	Do.	Do.	Vikramachōḷa	Year 15+1	Do.	Incomplete. Engraved in continuation of the above. Records a grant of land for food offerings to god Gaṇēśa in the temple by Sūṟṟi Sāttaṉ *alias* Bahumukha-chakravarti Sambandhaperumāḷ, a merchant of Muṭṭam. Do.
419	Tiers around the central shrine				Do.	Beginning built in and the end lost. Gives elaborate details of the gifts for the *sandhyā-dīpa* and, the *Ārdrā* festival in the month of Mārgaḻi for the deities of the temple. Do.
420	Stones built into the wall of the *ardhamaṇḍapa* of the Ammaṉ shrine in the same temple.	Ruler of Koṅgu	Vikramachōḷa	Year 30+1+1	Do.	End lost. Records a gift of 4 *palañ-jalāgai-achchu* for food offerings to *dhvaja-stambha* of the deity on the day of the flag-hoisting festival by Kāḷipemmāṉ, a labourer of Muṭṭam *alias* Amarabhuyaṅkaranallūr. Do.
421	**Pērūr.**—Gōshṭhēśvara temple, central shrine, north wall.	Do.	Tribhuvaṇachakravartin [Kōṇērinmai-koṇḍāṉ.	Year 13, day 335	Do.	Specifies, by royal order, the four boundaries of the village Palagaippūḷai *alias* Vīrarājēndraśōḷanallūr in Vāyiṟaikkāl-nāḍu, a *dēvadāna* belonging to the god Tiruvāṇpaṭṭi-Āḷuḍaiyār of Pērūr in Pērūr-nāḍu as it was left undemarcated for a long time. Rājēndraśōḷa-Brahmārāya and Kumarapāla figure as signatories. Do.
422	Same wall	Do.	Do.	Year 17, day 155	Do.	Records a royal order issued at the request of the members of the *sabhā* of Pugaliḍaṅgoḍuttaśōḷa-chaturvēdimaṅgalam and the *Ūrār* of Pērūr, permitting them to construct a dam, named Dēvaśiṟai at the boundary of their village, to lead water from it without disturbing the dam of Kōḷūr and to establish and colonise a new village with the name Pugaliḍaṅgoḍuttaśōḷanallūr. The record is signed by Rājēndraśōḷa-Brahmārāya. Do.

423	First tier in the same wall	Do.	Tribhuvanachakravartin Vikrama-chōḷa.	Year 7+1	Do.	Damaged. Seems to record a grant of land (?) by the king for some offerings to the god and goddess of the temple during the period from Paṅguṇi to Āṇi. Do.
424	Base of the same wall	Do.	Do.	Year 17+1+1	Do.	Built in at the bottom. Seems to refer to some endowment for jewels to the deity of the temple. Do.
425	Same base	Do.	Vīrarājēndra	Year 16	Do.	Records a gift of 1¼ *achchu* for burning a *sandhyā-dīpa* in the temple by Sundarapāṇḍya-mārāyaṉ, designated as *Edirilišōḷaṉ-aṅkakāṟa-sēnāpati*. Do.
426	West wall of the same shrine	Do.	Tribhuvanachakravartin Kōṉērinmai-koṇḍāṉ.	Do.	Do.	Records the king's order allotting some taxes such as *šuṅgam*, *chārigai* etc., from the village Palagaippūḷai *alias* Vīrarājēndranallūr for burning perpetual lamps in the temple for his own welfare. Do.
427	Same wall	Do.	Tribhuvanachakravartin Vikramachōḷa	Year 21	Do.	Incomplete. Records that Paṭṭikōvaṉ, the *maṇḍala-mudali* and the Veḷḷāḷa of Pērūr granted land for *pushpayāga* for the god, after obtaining the permission of the king from whom the donor had already received the land. Do.
428	Tiers of the same wall	Do.	Kōṉērinmaikoṇḍāṉ		Do.	Built in at the bottom. Records a grant of land by the king at the request of the officers of the temple, for providing the god with new jewels in place of those lost. Another grant of land by purchase from Rājarāja-Kāḍuveṭṭi of Gaṇapatikuṉṟa-nāḍu by the king's grand-daughter (name lost) is referred to. Mentions the measures of capacity, *Jayakēsari* and *Parakēsari*. Do.
429	Middle tier of the west and the south walls.	Do.	Vikramachōḷa	Year 17+1	Do.	Built in the middle. Seems to record an endowment for a *sandhyā-dīpa* to be burnt by some Šivabrāhmaṇas of the temple. Do.
430	South wall	Hoysaḷa	Vīra-Ballāḷa (III)	Svabhānu, Mithuna šu. 2, Tuesday, Pushya = 1343 A.D., June 24.	Do.	Records a grant of land by Āḷavandanāyaṉār of Neḍuvāyil in Nittaviṉōda-vaḷanāḍu as a *maḍappuṟam* to the Villavarāyaṉ-tirumaṭha founded in the name of his father Šūtappiḷḷai Villavarāyar. The *Ūrār* of Kuṉiyaṉputtūr *alias* Amarabhuyaṅkaranallūr made the land tax-free.
431	Do.	Ruler of Koṅgu	Kōṉērinmaikoṇḍāṉ		Do.	Damaged. Seems to record a gift by the king to the god at the request of some Brāhmaṇas. The grant is said to take effect from the 13th year, and is signed by Šembiyaṉ Uttaramantri. In characters of about the 13th century.
432	Do.	Do.	Kōṉērinmaikoṇḍāṉ (Karikāla)		Do.	Records a grant of land by the king for a festival of the god for the welfare of the king's *āḷvi*, ending on the occasion of the latter's birthday, viz. *uttirāḍam*, in the month of Aippaši. Refers to a transaction in the year 2+1+1+1+1 of Karikālašōḷa (cf., *SII*, Vol. V, No. 228). In characters of about the 12th century.
433	Do.	Hoysaḷa	Vīra-Ballāḷa (III)	Vikrama, Āvaṇi 1 [.]	Do.	Damaged. Records a sale of land in Amarabhuyaṅkaraṉ-maṇṇarai, made tax-free, in favour of god Ādipurāṇīšvara-muḍaiya-nāyaṉār by the the *Ūrār* of..nallūr and another village (name lost). In characters of the 14th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	COIMBATORE DISTRICT—*concld.*					
	COIMBATORE TALUK—*concld.*					
	Pērūr—*concld.*					
434	First tier of the same wall			Āṅgirasa, Bhādrapada śu 5.	Tamil	Fragmentary. Records a gift, details lost, by Rāyar Tiruvakkaḷa Kempaya-nāyakar for the *sandhi* worship of the god. In late characters.
435	Same tier	Ruler of Koṅgu	Vīrarājēndra	Year 15	Do.	Do. Records a gift of gold for a *sandhyā-dīpa*. In characters of about the 13th century.
436	Middle tier of the same wall	Do.	Rājarāja Karikāla	Lost	Do.	Do. Seems to record a gift of 5 *kaḻañju* by Kurōvi Śaṅkaranārāyaṇa-kramavittaṉ *alias* Śivapādaśēkhara Brahmārāyaṉ. In characters of the 12th century.
437	Same tier	Do.			Do.	Do. Contains two inscriptions, one referring to the setting up of Ālālasundarar and Paravai-nāchchiyār and provisions made for their worship, and the other running in continuation of the first and citing the 15+1st year of the reign of Vikramachōḻa. Do.
438	Base of the same wall	Do.	Rājarāja Karikāla	Lost	Do.	Built in in the middle. Seems to record an agreement by which the *sabhaiyār* of Kōppēḍi, *alias* Ammammai-chaturvēdimaṅgalam undertook to give 33 *kalam* of paddy per year to the temple for the amount of 11 *kaḻañju* they received from Harikēśavaṉ Śeyyāṉ *alias* Śōḻaṉ Śahāyaṉ of Illūr. Do.
439	Tiers of the same wall	Do.	Kōnēriṉmaikoṇḍāṉ		Do.	Damaged and built in at the bottom. Records a gift of land by purchase, for food offerings to an image set up near the goddess of the temple. Do.
440	North wall of the *maṇḍapa* in front of the same shrine.	Do.	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.		Do.	Damaged. Records the grant of Kīḻmalaiyūr *alias* Vikramaśōḻanallūr in Vāyaraikkā-nāḍu to the god on the occasion of the king's visit to the temple after his conquest of [Kaḻaiya]ṉputtūr for the merit of himself and his father. Refers to his camp at Malai-rājyam. Do.
441	Door-jambs of the same *maṇḍapa*	Do.	Vīrarājēndra	Year 29+1	Do.	Declares that the door was caused to be made by Śemmi Ammaiyāḻvi. Do.
442	Pillar No. 1 in the same *maṇḍapa*	Do.	Do.	Year 26	Do.	States that the pillar was the contribution of Śōlai-ppichchaṉ *alias* Aḻagamāṉ, one among the *āyattār*. Do.
443	Pillar No. 2				Do.	States that this pillar was the gift of Poṉṉambala-kkūttaṉ Uyyakkoṇḍapiḷḷai. Do.

444	Pillar No. 3			Year 26	Do.	States that Pāvaḍi [Pū]śāṇḍāṉ, Vaḍugaṉ of Kaṭṭakkuḍi, contributed the pillar. Do.
445	Pillar No. 4	Ruler of Koṅgu	[Vīra]rājēndra	Year 10	Do.	States that one Dēviyār, the wife of Viśvēśvaradēva contributed the pillar. Do.
446	Pillar No. 5	Do.			Do.	States that Dhanapāla of Viḻumipaṭṭi, a merchant of Muṭṭam, contributed the pillar (cf. No. 410 above). Do.
	KANYAKUMARI DISTRICT					
	AGASTISVARAM TALUK					
447	**Śuchīndram,**—Sthāṇunātha temple. Rock between the Kaṅkāḷanātha shrine and the kitchen.	Pāṇḍya	Śaḍaiyamāṟaṉ	Year 2+[1.]	Tamil, Vaṭṭeḻuttu	Built in at the right end. Seems to record a gift of sheep for a lamp to god Emberumāṉ by a native of Kuṟuṅguḍi. In characters of the 10th century.
448	Do.	Chōḷa	Kulōttuṅga (I)		Tamil	Do. Records a gift of sheep for a lamp. Details lost. Commences with the *praśasti* : *Pugaḻmātu viḷaṅga*, etc.
449	Do.	Pāṇḍya	Śōḻantalaikoṇḍa Vīrapāṇḍya	Year 15+4	Tamil, Vaṭṭeḻuttu	Built in partially. Records a gift of money (*achhu*) for two lamps to gods Paramēśvarar and Tiruvēṅgaḍattunilai Paramasvāmigaḷ of Tiruchchivindram in Nāñji-nāḍu by Perumarudūr-kkāppiyaṉ Nārāyaṇaṉ Śrīmādhavaṉ *alias* Chōḻāntaka-Brahmārāyaṉ of Chōḻāntaka-maṅgalam in Śāḷagrāmam in Mahimākara-vaḷanāḍu.
450	Do.	Do.	Do.	Do.	Do.	Built in at the end. Records a gift of land in Nṛipaśēkhara-vaḷanallūr by the donor mentioned in No. 449 above for food offerings to the god Tiruvēṅgaḍanilai-niṉṟaruḷiṉa-Paramasvāmigaḷ.
451	Rock near the enclosure of Kailāsanātha shrine.	Do.	Śaḍaiyamāṟaṉ	Year 2+7, Dhanus	Do.	Records a gift of 25 sheep for a lamp to god Emberumāṉ of Tiruchchivīndram by Murugaṉ Perumāṉ of Karaikkōḍu in Teṉṉāḍu. In characters of the 9th century.
452	Do.	Do.	Do.	Year [2]+8, Simha	Do.	Built in at the beginning of the lines. Records a gift of sheep for a lamp to god Emberumāṉ (cf. *The Śucīndram Temple*, App. IX, No. 1). Do.
453	Do.	Ruler of Travancore	Iravipaṉmar *alias* Tiruppāppūr Mūtta-Tiruvaḍi.	Kollam 665, Āvaṇi 21.	Tamil	Records the grant of land by the king while he was camping at Kuḷappurai in Kēraḷapuram in Muttalaikkuṟichchi to Perumāḷ Irāyar, a *tēvaḍiyār* and daughter of Āṟumugapperumāḷ of the foremost group (*mudaṟ-koṭṭu*) for conducting worship to goddess Nāchchiyār and for worship and *namaskāram* to the god Teṉ-Tiruvēṅgaḍa-viṇṇavar-emberumāṉ on the day of Pūraṭṭādi in Māśi, the king's birthday. *Ibid.*, No. 61.
454	Wall enclosing the Kailāsanātha shrine	Pāṇḍya	Māṟañjaḍaiyaṉ	Year 2+3	Tamil, Vaṭṭeḻuttu	Damaged. Purport not clear. In characters of the 10th century.
455	Do.	Chōḷa	Rājarājakēsari (Rājarāja I)	Year 10	Do.	Begins with the epithet *Kāndaḷūr-śālai-kkalam-aṟutta*. Damaged and incomplete.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	KANYAKUMARI DISTRICT—*contd.*					
	AGASTISVARAM TALUK—*concld.*					
	Śuchīndram—*concld.*					
456	Wall enclosing the Kailāsanātha shrine	Chōḷa	Parakēsari		Tamil	Fragmentary. Mentions Sundaraśōḷa-chaturvēdimaṅgalam in Rājarājappāṇḍi-nāḍu and Ulagaḷandaśōḷan. In characters of about the 12th century.
457	Second *prākāra*, west wall, partly inside and partly outside the *vāhanappuram*.	Ruler of Vēṇāḍu	Vīra-Ravi [Kēraḷa]varma-Tiruvaḍi of Kīḻappērūr.	Kollam 413, Jupiter in Makara, Mēḍam 5, *śu.* 13, Monday, Uttiram=1238 A.D., March 29.	Tamil, Vaṭṭeḻuttu	Incomplete. Records the provision made for the expenses of rebuilding with stone all the structures below the *Viśvakarmmīya* which were of brick and wood, and of other repairs. Mentions the consecration of the *kalaśa* by Tarunanallūr-Nambi. Gives also the details of provisions for worship and food offerings to the image of Subrahmaṇya consecrated by Kaṇḍiyūr Uṇṇi. Śaṅkaran Irāman of Sōmāyimaṅgalam is also mentioned. Noticed in *The Śucīndram Temple*, App. IX, No. 51.
458	Do., inside the *vāhanappuram*			Kollam 441+1, Siṁha 18, Tiruvōṇam, Sunday=1266 A.D., August 15.	Tamil	Records a gift of 12 *puduppoṉṉ-achchu* by Bagavati Āḻvār *alias* Māyan Kōṉār for burning a perpetual lamp to god Suchīndramuḍaiya-nāyaṉār.
459	Same wall	Pāṇḍya	Vīrapāṇḍya	Kollam 432, Dhanus 19, Ēkādaśi, Thursday, Vi[śākhan] = 1256 A.D., December 14.	Do.	Built in. Records a gift of 200 *puduppoṉṉ-achchu* by Chokkattāṇḍāḷ *alias* Ulagamuḻuduḍaiyār, the queen of Vīrapāṇḍya, for food offerings and for feeding Brāhmaṇas. The money was entrusted to (1) *Dēvaraḍiyāḷ* Kuṉṟāṇḍi Tiruvāṇḍi (2) Śelvāṇḍi Śēkharāṇḍi and (3) Śaṅkaran Irāman of Sōmāśimaṅgalam. Cf. No. 457 above. Published in *JOR*, 1934, pp. 124 ff.
460	North wall			Kollam 309, Jupiter in Iḍabam, Mithuna.	Do.	Records a gift of land for food offerings to the image of Umāskandasahitan installed by Araṅgan Tiruvikkiraman of Śivallamaṅgalam. Cf. *TAS*, Vol. VIII, p. 32.
461	Same wall			Kollam 384, Mīna	Do.	Records that the *sabhā* of Śuchīndram *alias* Sundaraśōḷa-chaturvēdimaṅgalam authorised Śaṅkaranārāyaṇan, a *vāriyan* of Iraṇaśiṅganallūr to supervise the arrangement made for food offerings and other services to god Dvārakaiāḻvār at Śuchīndram and also to have a share of the offerings. Noticed in *The Śucīndram Temple*, App. IX, No. 35.
462	Do.				Do.	Fragmentary. Mentions Mahimākara-Pallavaraiyan. In characters of about the 12th century.

463	East wall, right of entrance into the Udaiyamārttāṇḍaṉ *maṇḍapa*.			Kollam 398, Mithuna 6, Thursday, Tiruvādirai = 1223 A. D., June 1.	Do.	Records a gift of 71 *achchu* to provide for sacred food offerings (*mantra-pōṉagam*) and 12 garlands daily by Kēraḷaṉ Vikramaśōḷadēvar. The money is stated to have been received by the donor from three persons to whom he transferred the cultivation rights (*uḷavoṟṟi*) on lands in Teṉparakkai. Cf. *The Śucīndram Temple*, App. IX, No. 37.
464	Left of the same entrance			Kollam 403+1, Kaṉṉi	Do.	Records the organisation of several families (*gṛiham*) of Brāhmaṇas into eight divisions (*aḍaivus*) and the rules regulating the sale, mortgage etc., of properties and their representation in the *mahāsabhā*. *Ibid.*, No. 42.
465	Floor of the kitchen at the western end in the same temple.				Tamil, Vaṭṭeḻuttu	Built in and damaged. Mentions Chōḻāṉ[taka], *Sabhai* and *Kachcham*. In characters of about the tenth century.
466	Rock in the old strong room	Chōḻa	Maduraikoṇḍa Parakēsarivarman		Do.	Damaged and built in. Records a gift of 25 sheep for a perpetual lamp by a *vāṇiyaṉ* of Uraṅgai in Puṟattāya-nāḍu.
467	Kailāsanātha shrine, west wall, tier			Kollam 420, Mithuna 28.	Tamil	Records a gift of 10 *puduppoṉ achchu* by Pāraśivaṉ Dēvaṉ of Suchīndram, for a perpetual lamp to be lighted at the *iḍai-nāḻigai*. The money was taken over by the *poduvāṉmār* of the temple. Cf. *The Śucīndram Temple*, App. IX, No. 52.
468	Rock in the south-east corner of the same shrine.	Chōḻa	Kulōttuṅga [I]	Year [.5]	Do.	Damaged. Begins with the *praśasti*: *Pugaḻmādu viḷaṅga*, etc. Seems to record some provision made for burning a lamp.
469	Same rock	Pāṇḍya	Māṟavarmaṉ Vīrapāṇḍya	Year [5]+15, Ka[rkaṭa]ka 5, śu. 10, Tuesday, Pariyāṇa *yōga*, Chittirai. Irregular.	Do.	Records a gift of land in Gaṅgaikoṇḍāṉ-paṟṟu in Kīḻkaḷakkūṟṟam made tax-free for various offerings on the occasion of *tiruvattasāmam* (*ardhajāma*) service called *Vīrapāṇḍiyaṉ-sandhi* to Śuchīndramuḍaiya-nayiṉār, by the king. In characters of about the fifteenth century. Cf. *The Śucīndram Temple*, App. IX, No. 54.
470	Do.	Ruler of Travancore	Śaṅkaranārāyaṇa Veṉṟu-maṇkoṇḍa Bhūtala Vīra Udaiyamārttāṇḍavarman, Tiruppāppūr Mūttavar of Jayatuṅga-nāḍu.	Kollam 710, Māśi 5, ba. 13, Sunday, Uttirāḍam = 1535 A. D., January 31.	Do.	Records the grant of lands in Tāḻaikkuḍi-ppaṟṟu free of taxes payable to the king, as *dēvadāṇa* for the supply of sandal and food offerings on the occasion of a festival in the month of Mārgaḻi to god Śuchīndramuḍaiya-nayiṉār. The king is stated to have issued the grant from his camp at Vaḍaśēri. Cf. *ibid.*, No. 62.
	KALKULAM TALUK					
471	Padmanābhapuram.—Palace Museum, Stone No. 1. Findspot: Viḻiñam.	Pāṇḍya	Māṟañjaḍaiyaṉ	Year 27	Tamil, Vaṭṭeḻuttu	Records that when the Chēra forces attacked Karaikkōṭṭai, Tādam Peruntiṇai, a *uḷvīṭṭu sēvaka* of Raṇakīrti of Perumūr in Koḻuvūr-kūṟṟam died. Cf. *TAS*, Vol. I, pp. 153 ff.
472	Stone No. 2. Findspot:—Do.	[Pāṇḍya]			Do. (verse)	Records the death of a hero on the occasion of the capture of Viḻiñam. In characters of about the 8th century. Noticed in the *Administration Report*, Archaeological Department, Travancore State, Kollam 1113, pp. 2 and 11.
473	Stone No. 3. Findspot: Pañchavaṇkāḍu.				Tamil	Damaged. Records that a refugee centre (*añjiṉāṉ pugaliḍam*) was established. Details lost. In late characters.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	KANYAKUMARI DISTRICT—*concld.*					
	KALKULAM TALUK—*concld.*					
	Padmanābhapuram—*concld.*					
474	Stone No. 4. Findspot : **Maruṅgūr**			Kollam 670, Tai 12	Tamil	Records the founding of a similar colony as in No. 473 above at Śiṟumaruṅgūr around the temple of Agattaḍi-piḷḷaiyār. Noticed in *Travancore Inscriptions,* A Topographical List, p. 131.
475	Stone No. 5. Findspot : **Kollam**			Kollam 653, Vaikāśi 7.	Do.	Records that the place where the *padiṉeṉvishaiyattār* of Taragukōṇam in Kurakkēṇi-kkollam were settled was declared a refugee centre (*añjināṉ-pugaliḍam*) and was renamed as Śeṉbagarāmaṉ-teru by Śeṉbagarāmaṉ from his camp at Tirunelvēli. Cf. *TAS,* Vol. IV, No. 18, pp. 98-99.
476	Stone No 6. Findspot : **Maṇalikkarai**	Ruler of Vēṇāḍu	Vīra Iravi Kēraḷavarmma-Tiruvaḍi	Kollam 410 + 1, Mēḍam 27, Jupiter in Vṛiśchika.	Tamil, Vaṭṭeḻuttu	Records the details of taxes fixed to be paid on the lands in the possession of the members of the assembly and the *Ūrār* of Kōdainallūr. *Ibid.,* Vol. III, pp. 59 ff., and Plate.
477	Stone No. 7. Findspot : **Iravipudūr**	Do.	[Udaiya-mārttāṇḍa]		Tamil	Records the construction of a *maṇḍapa* named after the king. Mentions queen Tribhuvanamādēvi, and Śrīvallabha. In characters of about the 11th century. Noticed in *Travancore Inscriptions,* A Topographical List, Padmanābhapuram, No. 17.
	MADURAI DISTRICT					
	MELUR TALUK					
478	**Tiruvādavūr.**—Tirumaṟaināthasvāmin temple, second *prākāra,* north wall.	Pāṇḍya	Kōnēriṉmaikoṇḍāṉ	Year 32, 28th day	Do.	Registers the gift of land in Karuṅguḷam Kaḷakkuḷam in Kaḷavaḻi-nāḍu, made tax-free, for worship and various offerings to god Subrahmaṇya-ppiḷḷaiyār whose image was set up by Cheyyaperumāṉ Āraṇantoḻaniṉṟāṉ *alias* Rājagaṇḍagōpālar in the Tirumaṟai-nāyaṉār temple at Tiruvādavūr. In characters of about the 13th century.
479	Same wall	Do.	Tribhuvanachchakravartin	[Mṛigaśīrsha]	Do.	Fragmentary. Details lost. Do.
480	Do.	Do.	Sundarapāṇḍya	Year 6, Vaikāśi, Sunday, Uttiraṭṭādi and Rēvati.	Do.	Do. Details lost. In characters of the 14th century.

481	Do.	Do.	Jaṭāvarmaṉ Parākramapāṇḍya	Year..Rishabha śu. 10, Svāti.	Do.	Records the order of the deity assigning a garden at Śivadirākkuḍi *alias* Vēdanāyakanallūr in Perumāḷnallūr-paṟṟu along with a pond to Malaikuṉiya-niṉṟāṉ *alias* Kāḍuveṭṭi for supply of flowers to the god. Do.
482	Do.	Do.	Do.	Year 7, Kārttigai	Do.	Records a gift of land by the deity made tax-free in the *aḍukkaḷ-aippuṟappaṟṟu* of the god to Tiruppūvaṇamuḍaiya Araśaṉ *alias* Chakravarti a merchant of Śivalapuram in Tiruvādavūr in Teṉ-Paṟappu-nāḍu. Do.
483	Do.	Do.	Do.	Year 7, Mārgaḷi 3	Do.	Records a gift of land to the donees mentioned in No. 482 above by the temple authorities for repairing the jewels. Do.
484	Do	Do.	Tribhuvanachakravarti Kōnerimaiṉkoṇḍāṉ.	Year 9, Mārgaḷi	Do.	Incomplete. Records a gift of the village Kūṭṭāmpuḷi in Pādirikkuḍippaṟṟu to provide for conducting the festival called the *Valaṅgai-mīgāmaṉ-tirunāḷ* established in the name of *ammāṉ* Mahābali Vāṇādarāyar. The village was made free from all taxes from Mārgaḷi in the 9th regnal year of the king. Do.
485	Do.	Do.	Parākramapāṇḍya	Year 9, Māśi	Do.	Damaged. Seems to register an order by the deity authorising the expenditure of the amount of 80 *paḷam-poṉ* and 800 *irāśi-paṇam* collected annually from villages including Kūṭṭāmpuḷi *alias* Valaṅgai-mīgāmanallūr from the specified date. Do.
	NILAKKOTTAI TALUK					
486	Ammaiyanāyakkaṉūr.—South wall in the second *maṇḍapa* of the Kadali-Narasiṅgaperumāḷ temple.		Kōnēriṉmaikoṇḍāṉ		Do.	Fragment. Records a gift of land for offerings to the god and for feeding the *tapasyar* in the *maṭha*. In characters of about the 13th century.
487	Door-post at the entrance into the same *maṇḍapa*.				Do.	A pilgrim's record mentioning Satyarā[ja*] Varadarāja. In late characters.
488	Door-post at the entrance into the third *maṇḍapa*.				Do.	States that the door-post is a gift of Āyaṉ Uḍaiyāṉ *alias* Uttamapāṇḍiya Pallavadaraiyaṉ. In characters of about the 13th century.
489	Door-post at the entrance into the central shrine				Do.	States that Aiññūṟṟuvaṉ Taṭṭāṉ *alias* Kūttaṉ erected the door-post. Do.
490	Fragments from the walls	Pāṇḍya	[Māṟavarmaṉ Sundarapāṇḍya I]	Lost	Do.	Contain portion of the king's *praśasti*, *Pūmaruviya Tirumaḍandaiyum*, etc. Seem to form parts of at least two records of the king, major portions being lost. A god .... Īśvaramuḍaiyār is mentioned.
491	Unconnected fragments from the tiers around the central shrine.	Vijayanagara			Do.	The pieces mention Virūpākshadēvarāya, Achyutadēva-mahārāya, Dīpan Śakkaya-nāyaka of some fort and Vīra-Narasiṁharāja. One of them contains some details of a date viz. *Pūrvapaksha*, Uttirāshāḍha and 2[0]th day (?) and another refers to a grant of land as *tiruviḍaiyāṭṭam* to Maṟaipukkār. In characters of about the 15th century.
492	Labels around the *āvuḍaiyār* of the Śivaliṅga called Kadalīśvara in the same shrine.				Grantha and Tamil	One of the labels reads *Vasa[ntā]tirāyaṉ* and an other mentions the son of a *tāttaṉ* as the donor. In late characters.
493	Above an image on a pillar in the first *maṇḍapa* of the same temple.				Tamil	Reads : *Ammaiyappa-piḷḷai* in three lines. Do.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	MADURAI DISTRICT—*concld.*					
	NILAKKOTTAI TALUK—*concld.*					
	Ammaiyanāyakkaṉūr—*concld.*					
494	West wall of the same *maṇḍapa*			Āṅgīra, Chittirai 11	Tamil	Built in at the end. Seems to record a gift of dry land by Nallapiḷḷai-nāyaṉār to god Kadalinātha. Do.
	PALANI TALUK					
495	**Veriyappūr.**—Rock on the eastern side of the tank called Rāmasamudram Kammāy.	Ruler of Koṅgu	Rājakēsarivarman Vīrarājēndra	Year 2	Do.	Stops abruptly after mentioning the year and Aṇḍa-nāḍu. In characters of about the 13th century.
	PERIYAKULAM TALUK					
496	**Ḍombachchēri.**—Stone set up on the lake bund.	Pāṇḍya	Māṟañjaḍaiyaṉ	Year 2+5	Tamil, Vaṭṭeḻuttu	Damaged. Records a gift of 25 sheep for a lamp to god Mahādēva at Tiruvaḍiyāputtūr in Aḷa-nāḍu. Mentions Kāḍam-Paṭṭaṉ, the *paḍaittalaivaṉ*. In characters of about the tenth century.
497	Another stone in the same place	Do.	Śōḻaṉtalaikoṇḍa Vīrapāṇḍya	Year 12	Do.	Do. Seems to record an undertaking given by some persons to Araṅgaṉ Vaikiṉāṉ to arrange for *tiruppali* service to god Mādēvar at Tiruvaḍiyāputtūr. Do.
498	A third stone in the same place, first face.	Do.	[Māṟañjaḍaiyaṉ]	Year 35	Do.	Records a gift of 100 sheep by Tavaruṇṇi Iravi Iyakkaṉ of Vaḍuvūr for a perpetual lamp to god Mahādēva of Tiruvaḍiyāputtūr in Aḷa-nāḍu. The *ūrār* agreed to arrange for supplying ghee for the lamp and entrusted the sheep to Taṉiyaṉ Muṇḍaṉ, a *paḍaittalaivaṉ*. Do.
499	Second face	Do.			Do.	Damaged. Seems to record a gift of 100 sheep for a perpetual lamp to god Mahādēva at Tiruvaḍiyāputtūr by Iyakki Kōdai. The *ūrār* entrusted the sheep to Śāttaṉ Dēvaṉ, a *paḍaittalaivaṉ*. Do.
500	**Kuṉṉūr.**—Stone in the ruins of a Śiva temple.	Do.			Do.	Damaged. Seems to record a gift of money by a merchant for a lamp. Ment ons Ala-nāḍu. Other details lost. Do.
501	Stone slab in a field south of the road				Tamil	Incomplete. States that the field named *malaittakaṇḍaṉ* was brought under cultivation by Iraṭṭai Koṟṟaṉ *alias* Tyāgamāṇikka-ttaṭṭāṉ. In characters of about the 12th century.

	RAMANATHAPURAM DISTRICT					
	TIRUPPATTUR TALUK					
502	Vēlaṅguḍi (D).—Stone set up near a tank.				Do.	States that this tank (?) is the *dharma* of Agadiyāṇḍār Aḷagal-kkōṇār. In late characters.
503	Rudrakōṭīśvara temple, *mahāmaṇḍapa*, east wall.	Pāṇḍya	Māṟavarmaṉ Sundarapāṇḍya	Year 8+1, Tai 3	Do.	Records sale of land in Tappilāvāchakaṉ-kuḍikkāḍu and in Vēlaṅguḍi by the temple authorities as *tirunandavanappuṟam* to Aḷagiyanāyaṉ Valaivīśuvāṉ, a pearl merchant of Kalaiyamaṅgalam in Sundaraśōḻapuram *alias* Dēśi-yugandapaṭṭiṉam in Ollaiyūr-kūṟṟam and states that the money realised was invested as capital for the expenses of building some parts of the *mahāmaṇḍapa* of the temple of Uttirāpatīśvaram-uḍaiyār. In characters of about the 14th century.
504	South wall	Do.	Jaṭāvarmaṉ Rājarājaṉ Sundarapāṇḍya.	Year 14, Vaikāśi 13	Do.	Records the sale of land, which was made tax-free, in Kuṉṟattūrkuḷam by the *Ūravar* of Iḷaiyāttakkuḍi in Kallāyi-nāḍu to Chadiraṉ .... ḍaiyār *alias* Talaiyāṉ Vīrappēraiyaṉ and Chadiraṉ Makkaṉāyiṉār *alias* Iruṅgōḷar, both of Vēlaṅguḍi in Pūṅguṉṟa-nāḍu, in lieu of 900 *paṇam* due to them. Do.
505	Same wall	Do.	Jaṭāvarmaṉ Vīrapāṇḍya	Year 25, Māśi	Do.	Ends of lines built in. Seems to record the sale of land belonging to Paḷandīparāya-ppēraiyaṉ by the *Ūravar* of Vēlaṅguḍi in Pūṅguṉṟa-nāḍu to the royal treasury to compensate for the default of the former who absconded after fatally stabbing Kūttāḍundēvaṉ Iṉakku-nallāṉ. Do.
506	*Ardhamaṇḍapa*, south wall	Sulṭān of Madurai	Mahārājaṉ Surattāṉ	[Hijra]736, Āvaṇi 10	Do.	Records the gift of land which was made tax-free, in Mañjaṉēri, a *dēvadāna* of Tirukkōḷakkuḍiuḍaiya-nāyaṉār and in .... rukāḍi-vayal by the *Ūravar* to Dēvaṉ Uḍaiyāṉ *alias* Muṉaiyadaraiyaṉ for a certain act of sacrifice done by him on the occasion of *Turukkar-vāṇam*.
507	Same wall	Pāṇḍya	Jaṭāvarmaṉ Vikramapāṇḍya	Year 5+1	Do.	Records the assignment of *pāḍikāval* and income from tolls on paddy, rice, cotton, etc., to the god by the merchants of Vēlaṅguḍi-vāṇiyanagaram. In characters of about the 13th century.
508	South wall of the central shrine	Do.	Māṟa rmaṉ Kulaśēkhara 'who was pleased to take every country'.	Year 25	Do.	Much damaged and incomplete. Seems to refer to a gift of land by purchase. Do.
509	Same wall	Do.	Do.	Year 25, ..., Aśvati.	Do.	Damaged and portions lost. Records a sale of land in Tappilāvāchakaṉ-kuḍikkāḍu to Periyāṉ Aḷagiyanāyaṉ *alias* Aḷagiya Tiruchchiṟṟambalam-uḍaiyāṉ of Kalaiyamaṅgalam in Sundaraśōḻapuram in Ollaiyūṟ-kūṟṟam in Teṉ-kōṉāḍu by the temple authorities and the investment of the money thus realised as capital for some works in the temple of Uttirāpatīśvaram-uḍaiyār of Vēlaṅguḍiin Pūṅguṉṟa-nāḍu. Cf. No. 503 above.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*contd.*					
	RAMANATHAPURAM DISTRICT —*concld.*					
	TIRUPPATTUR TALUK—*concld.*					
	Vēlaṅguḍi (D)—*concld.*					
510	*Mahāmaṇḍapa*, west wall (on the northern side).	Pāṇḍya .	. Māṟavarman Sundarapāṇḍya	. **Year 5, Mārgaḷi**	. Tamil	. Records the sale of the village Taṭṭāṅkuḍikkāḍu *alias* Maṟumāṇikkanallūr, a *dēvadāna*, to Mudaliyār Nāchchiyār, daughter of Vattarāyar of Amaṇpudukkuḷam in Karuṅguḍi-nāḍu by the *Ūravar* of Vēlaṅguḍi and the investment of the money amounting to 120 *irāśi-paṇam* thus realised as capital for the expenses of conducting a procession of the goddess Nāchchiyār around the temple. The former was required to pay annually 55 *kuḷigai-ppaṇam* to the temple as *vāḍākkaḍamai*.
	SALEM DISTRICT					
	DHARMAPURI TALUK					
511	**Perumbālai.**—Slab in the Śiva temple .	**Hoysaḷa** .	. **Vīra-Ballāḷa**	. **Yuva, Chittirai 8, śu.** [9], Sunday =1335 A.D., April 2.	Do.	. Damaged. Seems to record a gift of lands in the village Kāṭṭu-pperumbālai for certain valorous deeds done by an individual. In characters of about the 14th century.
	HARUR TALUK					
512	**Irumāttūr.**—Slab near the Harijan-chēri	**Vijayanagara**	. Irumaḍi **Bukkaṇṇa-uḍaiyar** [II]	. **Kali 4443, Vibhava,** Aippaśi 15, śu. Tuesday. Ut-tiraṭṭāḍi. Irregular.	Do.	. Records the various public works of irrigation in Irumāttūr in Vārūr-paṟṟu, Pōchchayaṇpaḷḷi, Pandirapaḷḷi and Chandirampaḷḷi in Puduppulūr-nāḍu executed by Kambara-Tirukkaḷukuṉṟam-uḍaiyāṉ and another.
	TIRUCHIRAPALLI DISTRICT					
	KULITTALAI TALUK					
513	**Kaḍavūr.**—Ceiling of the *sōpānamaṇḍapa* of the Karuṇaigiri Perumāḷ temple.			Hēvilambi Tai .	Do.	. States that the building of the *maṇḍapa* by Kempe-nāyaka commenced in Māśi, Śaka 1448, Śiya (probably Jaya; Cf. No. 515 below) and ended in Tai, Hēvilambi, and describes how the Zamindar of Kaḍavūr got back the forts built by Kampe-nāyaka; refers to the rule of Hazrat Kipilai Nabāb Muhammad-Alli Khān Sāhēb and the administration of Gulām-Ali Sāheb. In modern characters.
514	Same ceiling .	.		Dunmukhi, Tai 26 .	Do.	. Gives the demarcations evidently of the *zamin*, after ceding some of its territories by Bālamuttaya-nāyaka to **Hazarat** Kipilai Nabāb Ayid-Alli Khān Sāhēb. Do.

515	North wall of the *vāhana-maṇḍapa* in the same *sōpāna-maṇḍapa*.			Śaka 1698 (wrong for 1696), Jaya, Tai 21.	Do.	States that the *sōpāna-maṇḍapa* was built during the time of Karuṇādri Muttaya-nāyaka, a Zamindar of Kaḍavūr.
516	Fragments from the walls of the Amman shrine.	Pāṇḍya	Māṛavarman [Kula]śēkhara [I] 'who was pleased to take every country.'	Year 10, Kumbha śu ...., Friday, Anusham.	Do.	Mentions the god Sōmēśvaramuḍaiyār of Muḷḷippāḍi in Taṭṭaiyūr-nāḍu. Details lost.
517	Do.	Do.	Do.	Year 42	Do.	Seems to refer to an order probably granting some gift to the god Śiva. Do.
518	Do.	Do.	Do.	Year [18], Mīṉa .... Saturday, Dvādaśī, Maghā = 1286 A.D., March 9.	Do.	Seems to record an endowment by two persons for daily worship of, and repairs to the temple of Sōmīśvaramuḍaiya-nāyaṉār.
519	Do.	Do.	Perumāḷ Sundara-pāṇḍya	Year 6	Do.	Seems to record a gift for building a *maṇḍapa*, and for repairing the temple of Sōmēśvaramuḍaiya-nāyaṉār in Muḷḷippāḍi in Taṭṭaiyūr-nāḍu. In characters of about the 13th century.
520	**Tēvarmalai.**—West wall of the *maṇḍapa* in front of the Amman shrine in the Narasiṅga-perumāḷ temple.				Do.	States that the temple was built by Kurivanāvatti Bāla Muttaiya-nāyaka as directed by a divine order. In late characters.
521	Floor in front of the central shrine			Akshaya, Āḍi	Do.	Seems to record certain provisions made for the daily worship in the temple. Do.
	TIRUNELVELI DISTRICT					
	AMBASAMUDRAM TALUK					
522	**Śiṅgampaṭṭi.**—Rock near the Śori-muttiyar temple.				Do.	Damaged. Records the devotion of a person who seems to bear the title *Podikāchalapati*. In late characters.
	TIRUCHCHENDUR TALUK					
523	**Āḻvārtirunagari.**—Ādinātha temple, Nammāḻvār shrine, south wall.	Pāṇḍya	Māṛavarman Sundarapāṇḍya who was pleased to give back the Chōḷa country.	Year 8	Do.	Records a gift of 6 *achchu* paid into the treasury of Āḻvār Tirukkurugūr Mahāmunigaḷ who founded the *aruḷāḷaṭāḍaṉ-maṭha* for the Brahmavidvāṉs of the village, for worship and various offerings to god Tirunāḍuḍaiya-Pirāṉ on the occasion of the procession to Tirumuḍi-śūṭṭināṉ-tirunandavaṉam in the months of Āvaṇi and Vaikāśi.
524	Same wall	Do.	Do.		Do.	Fragmentary. Mentions Iraṇādittaṉ, Deyvappāṇḍiyaṉ and Podiyiṉ-malai.
525	North wall of the same shrine	Do.	Jaṭāvarmaṉ Kulaśēkhara	Year 13+12, Mīṉa 2, ba. 13, Rōhiṇī. Irregular.	Do.	Records a sale of land in Ambuḷikkuḷam by the *nāṭṭār* of Akki-ramakōpanallūr-kiḻvagai in Amitaguṇa-vaḷanāḍu as a tax-free *dēvadāṉa* to god Tirunāḍ-uḍaiya Pirāṉ in Tiruvaḻudi-vaḷanāḍu. Vēḷāṉ Dēvaṉ of Uttamapāṇḍiyanallūr in Koḍu-maḷūr in Vaḍa-Śembi-nāḍu figures as a signatory.
526	Do.	Do.	Māṛavarmaṉ Sundarapāṇḍya 'who was pleased to give back the Chōḷa country.'	Year 16	Do.	Records a gift of 2 *aṉṟāḍu-nallāṇai achchu* by Aruḷāḷaṉ Ādichchaṉ *alias* Sundarapāṇḍya-Tirunāṭṭaraiyaṉ for various offerings to god Poliñjuniṉṟa Pirāṉ on the occasion of the procession from *Aṇaitt-aḻaguṅ-kaṇḍāṉ-maṇḍapa*, on the day of flag-hoisting during the festival in Vaikāśi.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
	TIRUNELVELI DISTRICT—*concld.*					
	TIRUCHCHENDUR TALUK—*concld.*					
527	**Ukkiraṇkōṭṭai.**—Chokkaliṅgasvāmin temple, central shrine, south wall, base.	Chōḷa			Tamil, Vaṭṭeḻuttu	Fragmentary. Seems to record a gift of 100 sheep for a lamp by Uḍaiya Pirāṭṭiyār Tribhuvaṇa-mādēviyār, queen of [Rājēndra]śōḻadēvar. In characters of about the 11th century.
	MYSORE					
	DHARWAR DISTRICT					
	DHARWAR TALUK					
528	**Narēndra.**—Stone slab standing to the right of the temple of Mallikārjuna.	Chālukya of Kalyāṇa	Vikramāditya VI	Śaka 1047, Viśvāvasu, Bhādrapada ba. 13, Friday=1125 A. D., August 28.	Kannaḍa	Records a gift of land made by *Mahāmaṇḍalēśvara* Jayakēśin II of the Kadamba family and his queen Maiḷaladēvī, for the maintenance of a temple of Śiva founded by *Daṇḍanāyaka* Siṅgarasa in Kundūr, the modern Narēndra. Published in *Ep. Ind.*, Vol. XIII, pp. 298 ff.
	HIREKERUR TALUK					
529	**Aṇaji**—Fragment of a slab on the tank bund.			.... [Vai]śākha śu. 1, Tuesday, solar eclipse.	Do.	Fragmentary. Registers the gift of land and a garden to a temple and for a *maṭha*. Also registers a gift of land to a Māruti temple. Mentions Jōga-arasa as governing Eḍavetta-70, Attigēri-12, Eḷambāṟu-12 and other divisions. The other details are lost. In characters of about the 12th century.
530	Slab in the same place	Rāshṭrakūṭa	Amōghavarsha		Do.	Seems to record the gift of a garden and land to a temple when Lōkaṭe was governing Banavāsi-nāḍu. Refers to *Śasti-parise* (i. e. *Śakti-parīkshe*). The figure of a ploughshare (*mēḻi*) is carved in relief below the inscription. In characters of about the 9th century. Published in *Progress Reports of the Kannada Research Institute*, 1953-57, p. 75, No. 13.
531	Another stone in the same place			Raktākshi, Āshāḍha [śu.] 8.	Do.	Badly worn out. Nothing more than the date can be made out. In late characters.
532	Hero-stone No. 1 set up by the side of the Īśvara temple.				Do.	Damaged. Records that Bommeyanāyaka, son of Māreyanāyaka died after killing a tiger. In characters of about the 12th century.
533	Hero-stone No. 2 in the same place	Yādava of Dēvagiri	Siṅghaṇa	Year 12, Sarvajit, ... lunar eclipse.	Do.	Badly worn out. Mentions Māchiyaṇṇa and refers to the killing of several persons by him.

534	Hero-stone lying behind the Māruti temple.				Do.	Badly damaged and worn out. Seems to record the death of a person. In characters of about the 11th century.
535	**Araḷikaṭṭi.**—Hero-stone No. 1 in front of Kallēśvara temple.				Do.	Damaged and incomplete. Mentions Banavāsi-12,000 division and refers to the death of a hero. In characters of the 10th century. Cf. Nos. 536-539 below.
536	Hero-stone No. 2 in the same place	Rāshṭrakūṭa	Gōvinda IV	Śaka 852, Vikṛita, Vaiśākha puṇṇami, Saturday. Irregular.	Do.	Incomplete. Mentions *Mahāsāmanta* Māchiyarasa of *Brahma-kshatra-kula* and Māṭūra-vaṁśa and seems to refer to a governor of Banavāsi-12,000.
537	Hero-stone No. 3 in the same place	Do.	Do.		Do.	Do. Refers to a *mahāsāmanta* of Māṭūra-vaṁśa. Cf. No. 536 above and No. 538 below.
538	Hero-stone No. 4 in the same place	Do.	Do.	Śaka 852, Vikṛita, Vaiśākha śu. 4, Friday. Irregular.	Do.	Refers to the death of some persons in a cattle raid. Mentions *Mahāsāmanta* Māchiyarasa of the *Brahma-kshatra-kula* and Māṭūra-vaṁśa and his subordinate *Perggaḍe* Arivarma.
539	Hero-stone No. 5 in the same place	Do.	Do.		Do.	Seems to record the death of Māramma, son of Vīra-Puli, during a raid on the village. In characters of the 10th century.
540	**Bhairavanapāda.**—Hero-stone set up near the Bhairava temple.	Do.	Kannaradēva (Krishṇa III)		Do.	Damaged. Mentions *Mahādhipati* Gōbhindara as governing Banavāsi-nāḍu and refers to Ere-Chōra.
541	*Māsti* stone lying near the same temple			Durmati, Kārttika ba. 10, Monday. Probably=1381 A.D., November 11.	Do.	Damaged. Records that two women, wives of Pāleya-nāyaka and Siṅgaṇa, committed *satī*, their husbands having been killed in some encounter.
542	Another *māsti* stone lying in front of the Māruti temple.			Do. The week-day, however, is lost.	Do.	Do. Records that Abe Nāgati, wife of Vōbeya-nāyaka committed *satī*.
543	**Bhōgāvi.**—Slab set up in front of the Kallēśvara temple outside the village.			.... Monday, Amāvāsyā, saṅkramaṇa.	Do.	Badly worn out. Mentions god Sōmanātha of Abalūr and Sattaḷige-70. Also records the construction of a temple and installation of a *liṅga* called Rāmēśvara therein by Ēkāntada Rāmayya and the gift of certain taxes, land, oil-mills and shops to it by several individuals. In characters of about the 11th-12th century.
544	**Chapparadahaḷḷi.**—Slab set up by the side of Hanumantadēva temple about a mile to the north of the village.				Do.	States that (the land) is the *mānya* of Mukhyaprāṇadēva (*i.e.* Hanumān) of Chhapra, obviously the village Chapparadahaḷḷi. In late characters.
545	Slab se tup behind the same temple	Yādava of Dēvagiri	Mahādēva	Śaka 1187, Krōdhana, Chaitra śu...., Thursday.	Do.	Records a gift of land, garden and houses by Viṭṭhala-daṇṇāyaka, the twelve *Gavuḍas* and the 12 *Hiṭṭubōvas* to the god Śrīdharēśvara of Elanahaḷḷi included in the Raṭṭahaḷḷi division of Banavāsi-12,000. The gift was made in the presence of Mūrujāvidēva.
546	**Chaṭṭanahaḷḷi.**—Slab set up in front of the Basavaṇṇa temple.			....	Do.	Badly damaged and worn out. Only the imprecatory portion can be made out. In characters of about the 13th century.
547	Another slab in the same place	Vijayanagara	Kumāra Virupaṇa-Voḍeya	Śaka 1289, Parābhava, Vaiśākha śu. 11.	Do.	Lower portion damaged. Records a gift of land to god Bhairavadēva installed by Mādarasa. The name of the donor is lost.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	HIREKERUR TALUK—*contd.*					
548	**Chinmuḷugund.**—Hero-stone set up near the Hanumanta temple.	Yādava of Dēvagiri	Vīra Rāmachandradēva	.... Māgha śu. 5	Kannaḍa	Worn out. Mentions Bayira-nāyaka. Purport not clear.
549	*Māsti* stone near the same temple			Śaka 1441, Māgha śu. 12, Monday = 1520 A.D., January 30, f.d.t. ·50.	Do.	Badly damaged. Records that a certain woman committed *sati* on her husband's death. Mentions Muḷugunda situated in Raṭṭahaḷḷi-vaḷita.
550	Sculptured stone in front of the Basavaṇṇa temple.				Do.	Records the death of Sōmabe, wife of Beḷi-seṭṭi and disciple of Bhavasēnadēva of Mūla-saṁgha and Dēva-gaṇa. In characters of about the 12th century.
551	Stone lying by the side of the *masjid*				Do.	Indifferently engraved. Registers a gift of land as *uṁbaḷi* to the mosque. In late characters.
552	Stone built into the right wall of the Kallēśvara temple.	Chālukya of Kalyāṇa.	Jagadēkamalla II	Year 4, Durmati, Māgha śu. 2, Thursday, Amāvāsyā, solar eclipse, saṁkrānti. Probably = 1142 A.D., January 1.	Do.	Records a gift of income from taxes like *pannāya* and *bīravaṇa* at Muguda for burning a lamp in the temple of Svayaṁbhu Sōmēśvara by *Daṇḍanāyaka* Dēvadhara who was in charge of some taxes under *Mahāpradhāna*, *Hiriya-daṇḍanāyaka* Rēcharasa, the governor of Banavāsi-12,000.
553	Stone built into the left side wall of the same temple.	Do.	[Vikramāditya VI]	Chālukya Vikrama 47, Subhakṛit, Chaitra Amāvāsyā, Sunday, solar eclipse. Irregular.	Do.	Records a gift of an oil-mill free from *bilkoḍe* tax for burning lamps in the temple of Sādēśvara by *Daṇḍanāyaka* Mallarasa and Mahadēvarasa. Tribhuvana, disciple of Rudramayya, wrote the record and Śāvōja, son of Hemmōja of Hiriyakereyūr engraved it.
554	Slab set up inside the Chikkēśvara temple outside the village.			Siddhārthin, Kārttika śu. 11, Wednesday. Probably = 1319 A. D., October 24, f.d.t. ·70.	Do.	Seems to record some grants in favour of the god Chikkanātha, probably by Chaṇḍa-bhūpāla, son of Bomma. Mentions Honna-muni, disciple of Mēgharāśi. In characters of the 14th century.
555	**Haḷḷūr.**—Top of a slab bearing the image of Māruti lying outside the village on the way to Puradakēri.	Yādava of Dēvagiri	Rāmachandra	...., Chaitra śu. 1, Thursday.	Do.	Badly damaged. Purport not clear. Do.

No.	Place	Dynasty	King	Date	Language	Remarks
556	Broken slab set up in the same place	Chālukya Kal-yāṇa	Jagadēkamalla [II]		Do.	Fragmentary. The record contains a genealogical account of an officer of the Sinda family (of Beḷagavatti) who was an *antaḥpurādhyaksha*, *sēnādhipati*, etc. and the *heggaḍe* of Banavāsi-nāḍu. All other details are lost.
557	**Hirekerūr.**—Pillar behind the Tōṭada Viraṇṇa temple.			Śaka 881, Siddhārthi, Vaiśākha śu. 5, Thursday. Irregular.	Do.	States that the pillar was erected by Kahari Mārasiṁgayya who performed a *gōsāsa*. The figure of a plough-share is cut in relief on the face of the pillar. Cf. No. B 86 of *A. R. Ep.*, 1951-52.
558	**Kachavi.**—Slab lying near the house of Doḍḍabasavaṇṇanavara Śivappa.	Rāshṭrakūṭa	Dhōra Dhārāvarsha (Dhruva).		Do.	Records a gift of income from tax on ghee to (the goddess) Māribbe of Kachchavi by Maḷeāra when Māra of Madeūru was governing Banavāsi-12,000. It mentions Appāvinēti as the senior wife and Kattiyara as the son of the chief. In characters of about the 8th century. Published in *Progress Reports of the Kannada Research Institute*, 1953-57, p. 65, No. 1.
559	Broken hero-stone near the Local Board well.				Do.	Fragmentary. Only portions of the imprecatory part can be made out. In characters of about the 8th century.
560	Stone set up below the banyan tree near the Gaṇappa temple.			Śaka 1673, Prajōtpatti, Phālguṇa śu. 5.	Do.	States that four *gauḍas* whose names are mentioned, obtained the *Gauḍike* of the village Kachavi from [Hazarath] Sāhib by paying a *nazar* of 2150 (rupees).
561	Another stone in the same place				Do.	States that it is the village (*pura*) of god Sōmanātha of Huligere. In characters of about the 12th century.
562	Stone bearing the image of Gaṇapati in the same place.				Do.	States that the image was got done by Saṁki-gauṇḍi and Nāgapa. In characters of about the 16th century.
563	Stone set up in the land belonging to Eraṇṇagauḍa Basavanagauḍa Pāṭil.				Do.	States that the *maṭha* was created for god Bhikshāvartti-Basavaliṅgadēva by the *divāṇa*, *dēsigas*, *nāḍigas*, *gauḍa sēnabōga* and other devotees. In late characters.
564	**Kaṇavi Shidgēri.**—Slab set up in the Siddhēśvara temple on the Siddappanaguḍḍa about a mile from the village.	Chālukya of Kalyāṇa	Jayasiṁha	Uttarāyaṇa saṁkrānti, solar eclipse.	Do.	Lower portion damaged. Records a gift of lands, house-site and oil-mill to Jamadagni Rāmēśvaradēva of Bhagavatiya-Ghaṭṭa by *Mahāmaṇḍalēśvara* Pāṇḍyadēvarasa and his subordinate *Kumāra* Chauṇḍa. The record contains a genealogical account of the former who is said to have belonged to the Kadamba family. The gift was entrusted to Rāmaśaktidēva, the *sthānapati* of the temple. The composer of the record was Boppa, and Nēmōja engraved it. In characters of about the 12th century.
565	**Khaṇḍēbāgūr.**—Slab set up beside the temple of Durggavva on the border of the village Rāmatīrtha.	Rāshṭrakūṭa	Nityavarsha (Indra III)	Śaka 846, Tāraṇa, Pushya, ba. 6, Monday, Uttarā, [Sōbhana]-yōga =924 A.D., December 20.	Do.	Partly damaged. Seems to record a gift of land by Sōmarāśi-bhaṭāra when *Mahāsāmanta* Śaṅkaragaṇḍa was governing Banavāsi-12,000. Mentions Vikramāditya, son of Sindaradēva and others, and the village Bāgūr situated in Eḍevoṭṭa-70. Published in *Progress Reports of the Kannada Research Institute*, 1953-57, p. 76, No. 14.
566	Another slab in the same place				Do.	Damaged. Records a gift of *pannāsu*. States that Ereyama was administering the area. In characters of about the 9th century. *Ibid.*, p. 71, No. 8.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	HIREKERUR TALUK—*contd.*					
567	**Kirgēri.**—Fragments of a hero-stone set up against the wall at the entrance of the village, facing the river Tuṅgabhadrā.				Kannaḍa	Damaged. Seem to record the death of an individual in fight. Mention a *nāyaka* whose name is not clear. In characters of about the 12th century.
568	**Kōḍamaggi.**—Slab set up in front of the Rēvaṇa-Siddhēśvara temple.	Chālukya of Kalyāṇa	Tribhuvanamalla (Vikramāditya VI)	Chāḷukya-Vikrama 15, Pramōdūta, Mārggaśira śu. 1, Sunday, solar eclipse=1090 A.D., November 24, f.d.t.·16.	Do.	Worn out. Records gifts of lands, garden and oil-mill to the gods Svayambhu-Sōmanātha and others. The gifts were entrusted to Nāraṇadēva and Barmmadeva, sons of Mādimayya and to the *Ūroḍeyas* of Kodamoge *agrahāra*. A portion of the lands granted was given to the priests of the temple. Siṁgamayya wrote the record and Kētōja of Abbalur engraved it.
569	Another slab set up in the same place	Do.	Do.	Chāḷukya-Vikrama year 1, Piṁgaḷa....; Thursday, Dakshiṇāyana-saṁkrānti. Irregular.	Do.	Lower portion peeled off. Refers to a *Mahāpradhāna Mahāsāmantādhipati Daṇḍanāyaka* whose name is lost. Mentions Eḍevetta-70 division. All other details are lost.
570	Hero-stone set up in the same place				Do.	Badly damaged. Records the death of Sāvanta Kāḷeya along with another *nāyaka* (name not clear) in a fight at Koḍamoge. In characters of about the 13th century.
571	Slab lying near the temple of Bayala Basavaṇṇa beside the field of Khānōji Kalāl.	Kalachuri of Kalyāṇa	Tribhuvanamalla Bijjaṇa	Śaka 1080, Bahudhānya, Kārttika puṇṇame, Sunday, lunar eclipse. Irregular.	Do.	Badly damaged and wornt out. Records gifts of land and money probably to a temple by *Mahāmaṇḍalēśvara* Īśvaradēva belonging to the Sinda family of Beḷaguṭṭi. The gift was made over to Kalyāṇaśaktipaṇḍita. It refers to *Mahāmaṇḍalēśvara* [Nanniya Gaṅga Permāḍidēva] as governing Eḍavaṭṭe-70 division. Seems to contain an account of the Sinda family. Other details are lost.
572	Hero-stone lying in the same place	Yādava of Dēvagiri	Siṁhaṇa	Regnal year.., Īśvara, Vaiśākha ba 10, Monday=1217 A.D., May 1, f.d.t. ·26.	Do.	Damaged. Records that when Vīra Ballāḷadēva attacked Beḷavatti, a certain individual (name lost) who was a servant of *Mahāmaṇḍalēśvara* Baṁdaṇikeya Bommidēvarasa who was governing Beḷagavatti, fought in the battle and died.
573	Slab lying in the field of Śaṅkarappa Heggēri near the same temple.				Do.	Records a gift of land to god Amṛitēśvaradēva on the occasion of *Vijayadaśamī* by the *Ūroḍeyas*, twelve *hiṭṭus* and *aṛuvaṭṭokkalu* headed by *Adhikāri* Siddharasa. In characters of about the 12th century.
574	Slab lying in the field of Gurunāthappa Dīkshita near Māsūr-Kōḍamaggi bridge.			Pramādīcha, [Māgha] śu. 5.	Do.	Indifferently engraved. Seems to record a gift of money by Rāmāchārya. In late characters.

575	**Mēdūr.**—Hero-stone standing in the shrine of Īśvara within the temple of Basavaṇṇa.			Śaka 1185 (wrong for 1186), Raktākshi, Chaitra śu. 1[0], Sunday=1264 A. D., March 9.	Do.	Records that when Siṁgeya-daṇṇāyaka, the *Mahāpradhāna* of the Hoysaḷa kingdom, raided Haṇaje in the Eḍavetta country and drove away the cattle, *Nāḷaprabhu Sāvanta* Kāḷagauḍa of Mējūr, disciple (?) of Mūrujāvidēva, attacked him near the border of Jiḍugūr and Vonnāli (i.e. Honnāḷi) and died in the fight that ensued after freeing the cattle. The record states that *Mahāmaṇḍalēśvara Kumāra* Bommidēvarasa was administering the country from his capital at Hosaguḍa.
576	Two pieces of a slab lying in front of another Īśvara shrine within the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla (Sōmēśvara I)	Śaka 967, Pārthiva, Māgha śu. 5, Sunday. Irregular.	Do.	Records a gift of land and garden to god Mākaḷēśvaradēva of Mējavura situated in Eḍevaṭṭe-70, by *Mahāsāmanta* Bijjarasa. The gift was made over to Agni-bhaṭṭāraka. One *mattar* of land was also granted to the stone-mason Gavaṇe. *Mahāmaṇḍalēśvara* Chāvuṇḍarāyarasa was governing Banavāsi-12000. Chāvuṇḍayya wrote the record.
577	Slab built into the wall of the same shrine	Do.	Tribhuvanamalla (Vikramāditya VI)	Chālukya-Vikrama 38, Nandana, Pushya ba. 10, Thursday, Uttarāyaṇa-saṁkrānti. Irregular.	Do.	Right side built in and broken at the bottom. Records a gift of paddy and income from several taxes for worship, offerings and repairs to the temple of god Mākaḷēśvara of Mējavura by *Mahāmaṇḍalēśvara* Mā....of the Sinda (?) family who was administering Eḍevaṭṭa-70 and other areas when *Mahāpradhāna Daṇḍanāyaka* Gōvindarasa was governing Banavāsi-12000 and Sāntaḷige-1000 divisions. The gift was made over to Lakuḷīśvara-paṇḍita. Also registers further gifts of income from taxes by other officers whose names are given.
578	Two pieces of a slab built into the compound wall on the backside of the same temple.	Do.	Trailōkyamalla [Sōmēśvara I]	.....Bhādrapada Amāvāsyā, Sunday.	Do.	Records a gift to the temple of god Mākaḷēśvara of Mējavura built by Mākaḷagāvuṇḍa, after worshipping the feet of Agni-bhaṭāraka. Mentions *Mahāmaṇḍalēśvara* Chāvuṇḍarāyarasa as governing Banavāsi-12000, and *Mahāsāmanta* Bijjarasa as administering Eḍevaṭṭa-70, Raṭṭapaḷḷi-70 and Mūgunda-12. Refers to a certain Ayyaṇa of the Sinda (?) family and some geographical divisions like Māsūr-12 and Kundūr-12. Details of gift are lost. Cf. No. 576 above.
579	Fragment of a slab lying in the dilapidated house of Koriṭagēri Vīrappa.			.... Bhādra[pada] ba. 12.	Do.	Seems to record a gift. Details are all lost. In characters of about the 14th century.
580	Slab bearing a *nāga* image, in the house of Sri D. B. Kulkarni.				Do.	In late characters. Purport not clear.
581	Slab lying in the field of Basappa Gubbāra				Do.	Damaged and peeled off. Seems to record a gift. In characters of about the 8th century.
582	Two pieces of a slab in the same place	Rāshṭrakūṭa	Prabhūtavarsha Jagattuṅga (Gōvinda III).		Do.	Damaged. Contains the figure of a boar on the top. Records a gift of land to the *basadi* of Mallave (?) by Rājādityarasa of the Saḷuki (Chālukya) family who was governing Banavāsi-12000. The gift was made over to a preceptor (name lost) who was the disciple of Mōni-guruva. Kiruguḍḍa engraved the record while [Mādōra] wrote it. Published in *Progress Reports of the Kannada Research Institute*, 1952-57, pp. 70-71, No. 7.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	HIREKERUR TALUK—*contd.*					
	Mēdūr—*concld.*					
583	Broken piece of a slab in the same place				Kannaḍa .	Contains the epithets *Pṛithvivallabha*, etc., and the figure of a horse on the top. In characters of about the 8th century.
584	Sculptured slab lying on the road to the east of the village.			Śaka 13[81], Saumya, Kārttika śu. 2, Monday. Irregular.	Do. .	Registers a gift of land to god Brahmadēva by the *praje* of Mēdūr. Hanumayya wrote the record.
585	**Nāgavanda.**—Slab built into the outer wall of Siddhēśvara temple.	Chālukya of Kalyāṇa	Bhūlōkamalla (Sōmēśvara III) ruling from Kalyāṇa.	Chālukya-Vikrama 53, Kīlaka, Mārgga-śira, lunar eclipse. Irregular.	Do. .	Records a gift of income from *handa[ra*]-haṇa* (tax) for burning a perpetual lamp in front of god Brahmēśvara of Nāgārjjuna situated in Eḍeveṭṭa-70, by Būva, who was a subordinate of Mācharasa who is said to have belonged to the Nanda-vaṁśa and who was governing Eḍevaṭṭa-70, [Manta]kere-12 and a division of fifty-six (villages).
586	Pillar set up outside the same temple, below a mango tree.			Chālukya-Vikrama 45, [Sārvva]ri, Kārttika Amā-vāsyā, solar eclipse, Sunday. Probably =1120 A. D., October 24.	Do. .	Records that Bāchiga who was a servant of the god (*dēvara baṇṭa*) ended his life at Nāgārjjuna on the day of the eclipse and his preceptor Nāgarāśipaṇḍita had the pillar set up in his memory.
587	Stone lying outside the same temple .				Do. .	Badly damaged. Seems to record the death of a person. In late characters.
588	Lamp-post set up in front of the Hanumanta temple.			Piṁgala, Māgha....	Do. .	Mentions Raṭṭihaḷḷi. Records the setting up of the lamp-post in front of the Hanumanta temple. Do.
589	**Niḍanēgila.**—Slab set up by the side of the Kallēśvara temple in the old village.	Kalachuri of Kalyāṇa	Rāyamurāri Sōmēśvara .	Śaka 1095, Nandana, Uttarāyaṇa saṁ-krānti, Amāvāsyā, solar eclipse. Irregular.	Do. .	Records a gift of income from several taxes for the worship and offerings in and repairs to the temple of Mallikārjjuna at Niḍunēgila by *Heggaḍe* Viṭha[ra*]sa and Nāraṇadēva, with the permission of *Mahāpradhāna* Chōḷikeya Kēsimayya who was the *Daṇḍanāyaka* of Banavāse-nāḍu and *Daṇḍa-nāyaka* Kariya Mahēśvaradēva Gōyindarasa who was in charge of the *Hejjuṁka* and *Vaḍḍarāvuḷa* taxes.

590	Another slab in the same place	Do.	Bijjala	Śaka 1087, Pārthiva, Uttarāyaṇa saṁkrānti lunar eclipse. Irregular.	Do.	Worn out at the top. Records a gift of income from several taxes by *Mahāmaṇḍalēśvara* Īśvaradēva of the Sinda family of Beḷagutti, to god Mallikārjuna whose temple at Niḍunēgila was built by *Ūroḍeya* Mahādēva. The record gives genealogical account of the donor. It also registers the grant of land, garden, oil-mill and income from taxes, to the same god, for worship and offerings as also for feeding the ascetics and students, by *Ūroḍeya* Mahādēvaṇṇa with the permission of Īśvaradēva, and Barmayya, the *Daṇḍanāyaka* of the *mēlāḷike* of Banavāsi-12000. The gift was made over to the *āchārya* of Dakshiṇa-Kēdārēśvara of Balipura. The latter is said to have been administering a vast area, the details of which are enumerated, from his capital at Haḷavura.
591	*Māsti* stone set up near the same temple			Naḷa, Phālguna śu. 5.	Do.	Records that the stone was (set up) in memory of Maleyanāyaka son of Bīra-gavuḍa. In characters of about the 13th century.
592	**Niṭṭūru.**—*Māsti* stone set up in the Mallēśvara temple.			Śaka 1331 (in words), Virōdhi, Phālguna śu. 4, Friday = 1410 A.D., February 7, f.d.t. ·39.	Do.	States that on the death of Māvigauṇḍa son of Gōpagauṇḍa of Niṭṭūru, his wife committed *sati*.
593	Pillar in the *navaraṅga* of the same temple			Virōdhakṛit, Vaiśākha śu. 5, Thursday. Probably = 1215 A.D., April 27.	Do.	States that the image of *Mūvattamūdēvaru* was got done by Cheli.seṭṭi, son of Salaki-seṭṭi.
594	**Oḍenapura.**—Hero-stone built into the side wall of the Vīrabhadra temple.			[10th regnal year], Prabha[va*], Āśvayuja śu. 10, Monday. Probably = 1146 A. D., October 6.	Do.	Damaged. Records the death of an individual (name lost), during a cattle raid.
595	Pillar called Hūli Basappana-kaṁbha set up outside the village on the way to Araḷikaṭṭi.	Vijayanagara [Tuḷuva]	Narasaṇa-nāyaka	Śaka 1422, Dundubhi, Kārttika śu. 12, Monday = 1500 A.D., November 2. The cyclic year was Raudri.	Do.	Records gift of the three villages Bāsūru, Araḷikaṭṭe and Liṅgāpura by Kempasōmana-nāyaka to Kaṁveya-Vōḍeya. Tribhuvaniruṇḍāchārya Niraṁjanayya wrote the record.
596	**Parvata-Shidgēri.**—Pillar set up in the field of Gaviyappa Gauḍa.	[Yādava of Dēvagiri]	Name lost	Śaka 1187, Krōdhana, Vaiśākha Paurṇamī, Friday, Viśākhā, Śiva-yōga = 1265 A.D., May 1.	Do.	Damaged. Top portion of the pillar is broken. Records the gift of the village Siddagēri to Śrīparvata Mallikārjuna Śivadēva by *Mahāpradhāna* Viṭṭhala-daṇṇāyaka. The gift was made over into the hands of Mahēśvaradēva, who was a disciple of Paripūrṇa Śivāchārya, the *āchārya* of the temple, in the latter's presence.
597	**Puradakēri.**—Hero-stone set up in the Basavaṇṇa temple.	Hoysaḷa	Vīra-Ballāḷa ruling from [Dora]samudra.		Do.	Damaged. Records the death of an individual probably caused by an elephant. The figure of a man being trampled by an elephant is depicted on the stone. In characters of the 13th century.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	DHARWAR DISTRICT—*contd.*					
	HIREKERUR TALUK—*concld.*					
598	**Varāha.**—Hero-stone set up in front of the Kallēśvara temple.			Śaka 1210, Sarvva-dhāri, Jyēshṭha śu. 7, Thursday. Irregular.	Kannaḍa .	Records the death of Sōva-gavuḍa, son of Maṁṭa-gavuḍa, in a fight when Pa[ra*]śurāmadēva attacked the village Voruva. Kōṭi-nāyaka, son of Sōya-nāyaka was governing Yeḍavaṭa.
599	Fragment of another hero-stone lying in the same place.				Sanskrit, Kannaḍa	Contains only a fragment of the verse *Jitēna labhyatē lakshmīḥ*, etc. In characters of about the 11th century.
600	Slab set up in the same place .				Kannaḍa .	Completely worn out. Seems to refer to a Chālukya king. In characters of about the 12th century.
601	*Māsti* stone lying under the banyan tree near the tank-bund of the old village.			Śaka 1329, Sarvvajit, Māgha ba. 7, Thurs-day= 1408 A.D., January 19.	Do. . .	Damaged. States that on the death of Chikka.seṭṭi, his wife [Chikkavve] committed *satī*.
602	Another *Māsti* stone set up on the other side of the same tank-bund.			Śaka 1369 (current), Kali 4548 (current), Kshaya, [Māgha] ba. 14, Tuesday= 1447 A.D., February 14.	Do. .	Do. States that when Maleya-nāyaka and another person (name not clear) died after killing a tiger, the wives of the two persons committed *sahagamana* with them, and that the stone was set up in their memory.
603	Sculptured stone, bearing the image of a hero on a horse, in the same place.			Śaka 1368, Kshaya, Mārggaśira ba. 7, Sunday. Irregular.	Do. .	States that the image of Rāmanātha was got done by Malla-rasa-nāyaka, son of Lakaṇa-nāyaka of Orava.
604	**Vīrāpura.**—Stone set up in Survey No. 3/2C .			Śaka 1753, Khara, Mārgaśira śu. 4.	Do. .	Indifferently engraved. Seems to record a *sarvamānya* gift.
605	**Yammiganūr.**—Slab set up near the steps of the *tuṁbuva-hoṇḍa* in the village.	Chālukya of Kalyāṇa	Jagadēkamalla [II] . .	Year...., Āśvayuja śu.....	Do. .	Top right side worn out. Records a gift of four *mattar* of land to god Rāmēśvara of Emmanūr. Mentions Banavāse-12000.
606	Hero-stone lying behind the Paramēśvara temple outside the village.	Kalachuri of Kal-yāṇa.	Tribhuvanamalla Bījjala . .	Year 10, Pārthiva....	Do. .	Damaged and worn out. Recods the death of an individual in a fight. Refers to a *Hoysaṇa-maṇḍalika* (name lost). Cf. No. 610 below.

607	Slab set up by the side of the same temple	Do.]	Vijayāditya (Bijjaḷa)]	(1) Jagadēkamalla year...., [Śaka] 1070, Prabhava, Paushya Amāvāsye, Uttarāyaṇa-saṁkrānti, Monday. =1174 A.D., December 24, Wednesday. The Śaka year was current. (2) Sarvajit, Chaitra puṇṇami, Vishu-saṁkramaṇa, Monday. Irregular.	Do.	Records that Kāma-gāvuṇḍa, son of Kētiseṭṭi had the temple of Rāmēśvara built at Emmanūr situated in Nāgarakhaṇḍa of Banavāse-nāḍu, and donated a garden and land to the same on the first date. On the same day the Five hundred (*mahājanas*) of the place and also Mallibōva-daṇḍanāyaka, an officer in charge of the taxes donated the income from the taxes. In the next year, Vibhava, Kāmagāvuṇḍa having passed away, his son Rēcha-gāvuṇḍa renewed the same gifts and entrusted them into the hands of Aṭṭahāsa-muni of the *Pāśupata* school on the second date. The inscribed slab was set up by Masaṇi-seṭṭi, son of Jakki-seṭṭi. At the time of the second date Sōvidēva of the Kadamba family was governing the Banavase country. Cf. *M.A.R*, 1928, p. 77, No. 79.
608	Hero-stone set up in front of the same temple.	Do.	Rāyamurāri Sōvidēva	Year 10, Durmukhi, Āśvayuja ba. 13, Sunday = probably 1176 A.D., October 2.	Do.	Records the death of Sōvi-seṭṭi, son of Bammi-seṭṭi of Kōṇaṁgēri, during a fight with robbers who attacked him in a field near Aṇṇigere when he was proceeding towards the north on business.
609	Another hero-stone in the same palce				Do.	Worn out. Records the death of a Seṭṭi during a cattle raid. The inscription was engraved by Baṇu[vōja]. Cf. *MAR*, 1928, p. 79, No. 80.
610	A third hero-stone in the same place	Kalachuri of Kalyāṇa.	Tribhuvanamalla Bijjaḷa	Year 11 Vyaya, Chaitra ba. 9, Sunday = 1166 A.D., March 27.	Do.	Records the death of Masaṇa, son of Kētamalla-seṭṭi, a subordinate of the *Hoysaḷa-maṇḍalika* (name not given) in a fight with Bammarasa and Birarasa when the latter attacked the fort of Giṇṇalaguṇḍi and cleverly made the *Hoysaḷa-maṇḍalika* come out for battle. Cf. *ibid*., p. 80, No. 81.
611	Hero-stone built into the roof of the same temple.	Yādava of Dēvagiri	Siṁhaṇa	..Bahudhānya, Jyēshṭha śu. 8, Sunday =1218 A.D., June 3. (The month was Nija-Jyēshṭha.)	Do.	Right side built in. Records the death of Malleya-nāyaka, a servant of Baṁdaṇikeya Bammidēvarasa in a fight when the fort of Beḷagavatti was attacked by a *Mahāmaṇḍalēśvara* whose name cannot be made out.
	SHIRHATTI TALUK					
612	**Lakshmēśvar**.—Pillar in the *naḍuvaṇa baṁka* of the northern entrance of the Sōmēśvara temple.				Do.	Records a gift of land to Dēhuta Ōhilādēva by Śivarāmatande. In characters of about the 14th century.
613	Slab built into the right side wall of the house of Barmappa Taṇḍigēr inside the same temple, to the west.	Vijayanagara	Sāvaṇṇa Voḍeya, son of Vīra Hariyappa Voḍeya.	Śaka 1275, Vijaya, Āśvayuja śu. 10, Tuesday = 1353 A.D., October 8.	Do.	Damaged. Seems to refer to repairs to the temple of Sōmayyadēva by a *Nāyaka* of Chikkakere. Mentions Gōveya-nāyaka.
614	Below a panel of sculptures to the left (top) of the southern entrance of the same temple.				Do.	Contains the names Śivarāmavoḍeya, Śrī Sōmanāthadēva and *Pūjākāri* Chikaṇa. In characters of about the 14th century.
615	Below a sculpture opposite the above, to the right.				Do.	Contains the name Gujaḷa Parisu-nāyaka. Do.
616	Two dressed stones built into the wall of the southern entrance of the same temple.				Do.	Mentions Bammaya who was perhaps a sculptor. This name is engraved on many such stones here.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	DHARWAR DISTRICT—*concld.*					
	SHIRHATTI TALUK—*concld.*					
	Lakshmēśvar—*concld.*					
617	Slab kept in the house of Dharmānta Basappa.		Hajarat Ankusakhānasāhēb	Śaka 1533, Virōdhi, Pushya śu. 3.	Kannaḍa	Records the construction of a well for the purpose of supplying water to the cattle as well as the people and the planting of trees and building of a *dharmaśālā* for shelter. Also records a grant of land for the maintenance of the same during the regime of Hajarat Sāhēb.
618	Same slab		Do.		Marāṭhī, Nāgarī	Contents same as in No. 617 above.
619	Hero-stone built into the roof of the *navaraṅga* of the Lakshmīliṅga temple.	Rāshṭrakūṭa	Nityavarsha [Indra III]	Śaka [8]39, Dhātu, .. śu. 10, Sunday.	Kannaḍa	Sides built in. Mentions *Nālgāvuṇḍa* Chāvuṇḍa-nāyaka and another who was governing Purigere-300. Refers to an attack upon Kalivura.
620	Slab set up by the side of the same temple	Chāḷukya of Kalyāṇa	Tribhuvanamalla [Vikramāditya VI], ruling from Kalyāṇa.	Chāḷukya-Vikrama 2, Piṁgaḷa, Srāvaṇa paurṇamī, . . lunar eclipse = 1077 A.D., August 6.	Do.	Badly damaged. Records the renewal of a gift of land, etc., for worship, offerings, etc., of a temple (name lost) at Purigere by the king. The gift was made over to Mallikārjjuna-[paṁḍita]. Contains a genealogical account of the imperial family. Details of the gift, etc., cannot be made out.
621	Slab set up in front of the Nārāyaṇasvāmin temple in *Kurubaragēri.*	Rāshṭrakūṭa	Nityavarsha [Indra III]		Do.	Damaged. Records a gift of land and income from taxes to god Bīranārāyaṇa by a *seṭṭi* (name not clear). Also records a similar gift to the same god by Kēśava. Mentions Purigere Three-hundred division as governed by an individual (name not clear). In characters of about the 10th century.
622	Slab built in to a step leading to the back-yard of the Taluk Office.				Do.	Badly worn out. Records a gift of land by the Three-hundred *Okkalu* and the *nāḷgāmuṇḍa*. In characters of about the 9th century.
	GULBARGA DISTRICT					
	CHINCHOLI TALUK					
623	**Chimmanchōḍ.**—Slab lying in a pit in the field of Ismail Sahib Mulla.			Śaka 973, Khara, Vaiśākha śu. 10, Wednesday = 1051 A.D., April 23; the weekday was Tuesday.	Do.	Records a grant of 53 *mattar* of land to god Sōmēśvara by a certain Bijjarasa.

624	**Huḍthahaḷḷi.**—Slab kept on the road-side to the left of the entrance to Māli-gauḍa's house.	[Rāshṭrakūṭa]	[Kannaradēva]		Do.	Damaged and worn out.
625	**Itibārpūr.**—Slab kept outside the Lakshmī temple on the top of the hill.				Do.	Seems to refer to a *maṇṭapa*. In late characters.
626	**Kerōḷi.**—Slab built into the wall of the house of Siddhappa Tōṭapagōḷu.			Hēmalambi, Jaksha (Jyēshṭha) 8.	Do.	States that (the wall) was built on the date specified. In late characters.
627	**Kāswār.**—Slab kept in front of the ruined Siddha temple.				Do.	Seems to refer to some gift made to the *Brahmachāri* of the place of Eḷkōṭi and the Two-hundred. In characters of about the 8th century.
628	Slab built into the wall of the *Kumbāra-dēgula*.			Śaka 1307, Krōdhana, Chaitra ba. 2, Wednesday = 1385 A.D., March 29.	Do.	States that..mati-seṭṭi of the Vaiśya-kula, a disciple of Māgha-nandi, who was a disciple of Amarakīrtti, renovated the *Chaityālaya* of Pārśvanātha in Kēśavapura.
629	Slab built into the wall of the well called *Jīri-bhāvi*.				Sanskrit, Kannaḍa	Records the death of a certain Bamma-seṭṭi. In characters of the 11th-12th century.
630	Slab lying in front of the Araḷi Hanumān temple.				Kannaḍa	Badly worn out. Seems to refer to a cattle raid. In characters of about the 9th century.
631	Another slab in the same place				Do.	Do. Contents similar to those of No. 630 above. Do.
632	**Mogha.**—Slab kept outside the Juma Masjid on the road side.	Rāshṭrakūṭa		Śaka 839, Īśvara, Phālguṇa śu. 5. Thursday = 918 A.D., February 18. The weekday was Wednesday.	Do.	Damaged and worn out. Records a gift of 300 *mattar* of land to god Ādityadēva installed by Chandiga at Moraghe. The recipient of the gift was Bālachandra-bhaṭāra.
633	Two pieces of a slab kept inside the Rāma-liṅga temple.	Chālukya of Kalyāṇa	Tribhuvanamalla		Do.	Damaged and fragmentary.
634	**Nidgunda.**—Pillar inside the Navakōṭi-Nārāyaṇa temple.	Rāshṭrakūṭa	Akālavarsha [Kṛishṇa III]	Śaka 861, Vikāri, Āshāḍha śu. 1, Monday. Irregular.	Do.	The inscription stops after giving the date with the king's name.
635	Pillar inside the Kāḷamma temple	Hoysala	Vishṇuvardhana Vīra-permāḍidēva	Year [1]6, Parā-bhava, Āshāḍha śu. 5, Sunday = 1126 A.D., June 27.	Do.	Damaged and worn out. Registers a gift of land. Mentions a *nāyaka* (name illegible).
636	**Pastāpur.**—Slab lying on the top of the Tāḍpaḷḷivāri hill.				Telugu	Records the gift of Tōṇipalle as an *agrahāra* to several Brāh-maṇas by *Chālukya-Pasāyita* Dēvarāja on the occasion of a solar eclipse. In late characters.
637	**Peñchiganpaḷḷi.**—Slab lying in the field of Dhūlappa.				Sanskrit, Nāgarī	Seems to record the gift of a village to Pōtāryya. Do.
638	Slab lying in the field of Ghalappa Arepūr				Nāgarī	Badly damaged. Purport not clear. Do.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	GULBARGA DISTRICT—*concld.*					
	CHINCHOLI TALUK—*concld.*					
639	**Shirhaḷḷi.**—Sides of a slab built into the wall of the village *buruj*.	Chālukya of Kalyāṇa	Tribhuvanamalla		Kannaḍa	Registers the endowment of 40 *mattar* of land and a house site into the hands of the *mahājanas* of the *agrahāra* of Śirivoḷal for the expenses towards the feeding of travellers and students. The gift was made by Nārāyaṇa-seṭṭi, brother of Īśvaraseṭṭi, after purchasing them for the purpose. In characters of the 12th century.
640	**Slab kept outside the ruined Nāgaliṅga temple.**	Do.	Trailōkyamalla [Taila III]	Year 4, Śrīmukha, Pushya śu. 8, Monday, Uttarāyaṇa-saṁkramaṇa. Irregular.	Do.	Gives the genealogy of the king and records the building of three temples of Harihara and a tank in *agrahāra* Śirivaḷḷi by *Daṇḍanāyaka* Vimalāditya and his brother Chandra. Śirivaḷḷi is said to have been situated in Beraṇi-500 governed by *Mahāmaṇḍalēśvara* Sōvarasa. Also records grant of land by the *mahājanas* of Śirivaḷḷi for worship and offerings, etc., in the temples referred to above.
641	**Tāḍpaḷḷi.**—Slab lying on top of the Tāḍpaḷḷivāri hill.				Telugu, Nāgarī	Gives the boundary of the village Tāṇipalli. In late characters.
	SHAHPUR TALUK					
642	**Koḍamanahaḷḷi.**—Stone set up in front of the temple of Hanumān.			Virōdhi, Śrāvaṇa	Kannaḍa	Records a grant of two *mattar* of land to god Rāmanātha by a certain [Hayiyaga]-nāyaka. In late characters.
	SHORAPUR TALUK					
643	**Dēvāpur.**—Slab in the temple of Kallappayya on the bank of the stream.	Chālukya of Kalyāṇa	[Tribhuvanamalla Sōmēśvara IV]	Krōdhi, Bhādrapada śu. 12, Monday= 1184 A.D., August 12.	Sanskrit and Kannaḍa, Kannaḍa.	Damaged. Gives the genealogy of the Chālukya family from Taila II to Sōmēśvara IV. Records a gift of land to a god (name lost), by Mārabarasa, a subordinate of the king, when he visited Dēvāpura. Mentions the division of Sagara. *Paṇḍita* Mallayya wrote the record.
644	**Keṁbhāvi.**—Pillar in the Rēvaṇa Siddhēśvara temple.	Do.	Trailōkyamalla [Sōmēśvara I]	Śaka 976, Jaya, Pushya, Uttarāyaṇa - saṁkrānti. Probably = 1054 A.D., December 24, Saturday.	Kannaḍa	Records the installation of the god Maḷibēśvara by Māḷiyabbarasi, wife of *Mahāmaṇḍalēśvara* Rēvarasa and registers a grant of land by her for the worship of the god, the maintenance of musicians and feeding of ascetics and students studying in the *maṭha*. The grant was entrusted to Śivabhaṭāra. Also records a supplementary grant of land and *manneyada sāmya* of the villages Karaḍikal and Kūḍalige situated in Keṁbāvi-24 and of Nagaravura situated in Sagara-300 to the same deity. Keṁbāvi is described as *Rājadhāni*. The record was written by Chaṅgadēvayya. Rēvarasa is credited with subduing *Mummuṇi Koṅkaṇiga*. Noticed in *Ep. Ind.*, Vol. XII, pp. 292-93.

645	Slab lying in the *Harijana-kēri* .			Śaka 977, Hēmalambi, Kārttika śu. 10, Monday, Uttarāyaṇa - saṁkrānti. Irregular.	Do. .	The inscription commencing with the description of the 500 *pura-paramēśvaras* of Ayyāvoḷe, states that they and the *nakharas* headed by Gejala-seṭṭi, Ganni-seṭṭi and others, made a grant of paddy to the god Nakharēśvaradēva of the *agrahāra* Ēḷage.
646	Same slab .			Śaka 987, Viśvāvasu, Aśvija śu. 5, Sunday, Uttarāyaṇa-saṁkrānti. Irregular.	Do. .	Records a grant of betel-leaves for offerings to god Vināyakadēva of Eḷage by Nāgiseṭṭi, Cheṭṭiseṭṭi, the *gātrigas* and *Hannavaṇigas*.
647	Slab kept near the well called *Dōsigarabāvi*			Śaka 1262, Vikrama, Kārttika ba. 3, Tuesday=1340 A.D., November 7, f.d.t. ·34.	Sanskrit, Kannaḍa .	Records the erection of the *nishidhi* (memorial pillar) of Lōkachandradēva belonging to Mūla-saṁgha, Sarasvatī-gachchha, Balātkāra-gaṇa and Kuṇḍakund-ānvaya. Refers to the son of Mahādēva-śrēshṭhi. The concluding portion of the epigraph is damaged.
648	Slab built into the wall of the same well .				Kannaḍa .	Damaged and fragmentary. Mentions Koṇḍakund-[ānvaya] and Maladhāridēva. In characters of about the 13th century.
649	Sculptured stone kept near the gate of the police station.				Do. .	Damaged. Seems to refer to the death of a person named Chanda. Do.
650	Slab built into the wall of the well called the *Daravantarabāvi*.				Sanskrit, Nāgarī .	Reads (1) *Ananta Mudgala* (2) *Rāmatīrtha* [|*] *Śrīr=astu* [|*]. In late characters.
	KANARA (NORTH) DISTRICT					
	ANKOLA TALUK					
651	**Kaṇagil**.—Slab outside and to the west of the village.	Kadamba .	Śivachitta .		Kannaḍa .	The inscription is much damaged and illegible.
	KANARA (SOUTH) DISTRICT					
	KARKALA TALUK					
652	**Idu**.—Slab set up behind the Mūjilnāya Bhūta temple.	Vijayanagara .	Hariyappoḍeya [Harihara II] .	Śaka 1312, Pramōdūta, Dhanus, Pāḍya, Thursday=1390 A.D., December 8.	Do. .	Registers a *sarvamānya* gift of land to god Manjināthadēva by *Mahāpradhāna* Liṅgarasa-voḍeya who was governing Maṅgalūra-rājya.
653	**Kārkaḷa**.—Two pieces of a slab lying behind the Gaṇapati temple.				Do. .	Fragmentary. Registers gifts of rice by some individuals and a grant of money by Pāṇḍyappa-voḍeya for a perpetual lamp. In characters of about the 15th century.
654	Slab in the field 50 yards to the right of the same temple.			Śaka 1451, ...	Do. .	Damaged and worn out. Registers a gift of paddy and money by Mādarasi, wife of Rāma-sēnabōva, and her daughter-in-law Bommarasi and Chikka-Saṅkamma, the wife of Narasappa-sēnabōva.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	KOLAR DISTRICT					
	CHINTAMANI TALUK					
655	**Kōnappalli.**—Hero-stone lying beside the railway line outside the village.	Noḷamba	Iriva-noḷamba	....	Kannaḍa	Refers to the death of a person in a fight. In characters of about the 10th century. Cf. *Mys. Arch. Rep.*, 1924, p. 46, No. 45.
656	Another hero-stone lying in the same place				Tamil	Damaged. Records the setting up of a stone by Sanamaraśaṉ in the place where his father Muttaraśaṉ, son of Ādittanaraśan and the *maṇḍalika* of Vēṅgai-nāḍu died. Guṇa[kka]-rasaṉ, an ancestor of the hero is described as the *tilaka* of the Jayavaṁśa family. In characters of about the 11th century.
	SIDLAGHATTA TALUK					
657	**Siḍlaghaṭṭa.**—Two faces of the pillar in front of the Māruti temple.			.... Chaitra śu. 9, Tuesday.	Kannaḍa	Indifferently engraved. Refers to the erection of a lamp-post. Mentions Tirumalanātha, son of Bāmōja and Tiruveṅgaḷanātha. Timmu engraved the record. In late characters.
	SRINIVASAPUR TALUK					
658	**Ālavaṭṭa.**—Slab lying in the Varadarāja temple.				Do.	Fragmentary. Seems to refer to a cattle raid. In characters of about the 9th century.
659	Stone set up below the tank bund	Noḷamba	Iriva-noḷamba		Do.	Records a gift of *bittukaṭe* by the king. In characters of about the 10th century.
660	Base of the *linga* in a ruined temple near the tank.	Chōḷa	Kulōttuṅga [I]		Tamil	Badly damaged. Commences with the *praśasti*, *Pugalmādu viḷaṅga*, etc. Seems to record a grant to some deity.
	RAICHUR DISTRICT					
	DEVADURG TALUK					
661	**Gabbūr.**—Slab set up near the Baṅgārada Basavaṇṇa temple.	Chālukya of Kalyāṇa	Tribhuvanamalla [Vikramāditya VI]	Chālukya-Vikrama year 20, Yuva, Pushya ba. 11, Monday, Uttarāyaṇa-saṁkrānti=1095 A.D., December 24, f.d.t. ·42.	Kannaḍa	Records a grant of land by Sarvakratu Ereyaṇa-bhaṭṭōpādhyāya Sōmayāji to the gods Vishṇudēva, Rāmēśvaradēva and another (name lost). The donor had received this land as one of the Two Hundred (*mahājanas*) who were the recipients of the villages Hūvinahāḷu and Kalmale from the king. Also states that the village Gobbūr was given by Āhavamalla to the *mahājanas* as *dakshiṇā* at the time of the performance of *kōṭi-hōma*.
662	Same slab, second side			[Chālukya-Vikrama] year 6, Krōdhana, Śrāvaṇa śu. 5, Friday=1085 A.D., August 8.	Do.	Fragmentary. Mentions *Kramada* Mallidēva-bhaṭṭa and refers to some grants, details of which are lost.

663	Slab set up near the temple of Chiñchōli Basavaṇṇa.	Chālukya of Kalyāṇa	Jagadēkamalla [II]	Year 4, Durmati, Āshāḍha śu. 7, Thursday=1141 A.D., June 12.	Do.	Records a grant of land by Vaishṇava Mañchyappaṇa for the worship and offerings to god Kēśavadēva installed by him. The grant land was purchased from Vaishṇava Kandarpa-bhaṭṭa. Another grant of land situated to the west of Karkasakere was made at the time of the installation of the deity by the *mahājanas* of Hiriya-Gobbūr. Other grants made by different individuals to the same god are also recorded.
664	Slab built horizontally into the wall of the old *chāvaḍi*.	Do.	Do.	Year 7, Raktākshi, Śrāvaṇa śu. 5, Friday=1144 A.D., July 7.	Do.	Records a grant of paddy levied on different articles of merchandise by the Mālegāṟa-Aṟuvattokkalu and Billa-Three-Hundred for the worship of the god Nāgabhūshaṇa on the Kanakagiri to the west of *Piriya-brahmapuri, Sarvanamasyad-agrahāra* Hiriya-Gobbūṟu.
665	Slab set up in the temple of Mēlśaṅkara	Do.	Tribhuvanamalla [Vikramāditya VI]	Year 8, Subhānu, Phālguna ba. 5, Friday. Irregular.	Do.	Gives the descriptive account of Gobbur (also called Gopura-grāma), its *mahājanas* and the *Mēḷ-sāsirvaru*, in verse. Records a grant of money collected at the rate of one *haṇa* on every *kuṇṭeya-mēḷi* by the *Mēḷ-sāsirvaru* for worship and offerings to god Mahāliṅga Mēḷēśvara installed by them.
666	Fragment of a stone set up in the masonry of the well in front of the same temple.			.... 7, Monday	Do.	Records a grant of money to the god Mēḷēśvara installed by the *Mēḷ-sāsirvaru* Kasaya-nāyaka, Narasiṅga-nāyaka and others of Gobbūr. Records also a grant of two flower-trees by the *Mālagāṟa-rAuaattokkalu* to the same god. The inscription was written by Mallidēva, son of Rāmadēva.
667	Slab leaning against the left wall of the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla [Taila III]	Year [3], Śrīmukha, Vaiśākha śu. 7, Friday=1153 A.D., April 3.	Do.	Damaged. Records some gifts for the worship of the god [Tri-purāntaka] probably by Gāṇada Kāṭi-seṭṭi. Also records some other grants to Kēśavadēva by other officials and individuals.
668	Same slab	Do.	Do.	Year [5], Bhāva, Phālguṇa ba. 1, Saturday=1155 A.D., February 19, f.d.t. ·23.	Do.	Records a grant of taxes on loads carried on the backs of oxen, bisons and donkeys, for the worship and offerings to the god Kēśavadēva (whose temple was situated) to the north of that of Tripurāntaka in *agrahāra* Piriya-Gobbūru. A copper plate recording the grant was also issued. Gāṇada Kāṭi-seṭṭi and the five hundred *Svāmis* were entrusted with the work of executing the grant. Similar grants for the worship of the god as well as for the feeding of the *pūjāri* by the *nāḍu* are also recorded.
669	Slab built into the ruined temple called the *Bukkiṭṭinavara-guḍi*.	Do.	Tribhuvanamalla, ruling from Jayantīpura.	Chālukya-Vikrama year .., Jyēshṭha Amāvāsyā, Sunday, solar eclipse.	Sanskrit and Kannada, Kannaḍa.	Registers a grant of land made by Ādityabhaṭṭa-sōmayāji, after purchasing it from [Pāla]dēva, to the gods Kēśavadēva, Harihara, Gaṇapati, Sarasvati, Sūrya and Mahēśvara.
670	Slab lying on the bank of the pond behind the same temple.	Yādava of Dēvagiri	Siṅghaṇa	Dhātri, Bhādrapada ba. 11, Friday=1216 A.D., September 9.	Kannaḍa	Records a grant of four *mattar* of land in Iṅguḷahaḷḷi by the *mummuri-daṇḍas* of Hiriya-Gobbūr. The grant land was entrusted to the Two Hundred (*mahājanas*) of Mosaḷikallu. The purpose of the grant is not specified.
671	Pillar in the right corner of the Veṅkaṭēśvara temple.	Do.	Do.	Śaka 1136 (current), Śrīmukha, Vaiśākha Amāvāsyā, solar eclipse=1213 A.D., April 22, Monday. The month was Pūrṇimānta.	Sanskrit, Nāgarī	Records a gift of land to a number of Brāhmaṇas of Gōpura-grāma by Jātavēda-bhaṭṭa at the instance of Lakshmīdēva, a subordinate officer under the king. Also records similar grants of land by the donors' sons Manilu-bhaṭṭōpādhyāya Sōmayāji, Śaṅkara-bhaṭṭōpādhyāya Sōmayāji and Śrīpati-bhaṭṭōpādhyāya Sōmayāji.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	RAICHUR DISTRICT—*contd.*					
	DEVADURG TALUK—*concld.*					
	Gabbūr—*concld.*					
672	Slab set up on the bank of the well in front of the Bāla-Hanumān temple.	Chālukya of Kalyāṇa	[Bhūlōkamalla]		Kannaḍa	Only a portion of the *praśasti* is preserved.
673	Slab set up near the same well			[Pārthiva], Māgha Amāvāsyā, [Tuesday].	Do.	Seems to record some gift, details not clear. In characters of about the 14th century.
	GANGAVATI TALUK					
674	**Ānegondi.**—Slab lying on the roadside near the Gaṇapati temple.	...?		Śaka 1792	Telugu	Mentions a Vīra-Veṅkaṭa-Mahārāyalu who had the titles *Rajādhirāja* and *Rājaparamēśvara.*
675	Slab lying near the house of Veṅkaṭa-ramaṇarājulu.			Śaka 1887	Do.	Mentions Tirumalarāyalu who is also given the same titles as above.
676	Another slab in the same place			Śaka...., Māgha .. śu., eclipse.	Kannaḍa	Badly worn out. Mentions *Mahāmaṇḍalēśvara* Rāmarāja and Timmarāja and seems to record a grant by the latter for the merit of the former.
677	Slab built into the platform behind the temple of Raṅganātha.	Vijayanagara		Śaka 1512, Khara, Vaiśākha ...	Telugu	Do. Mentions *Mahāmaṇḍalēśvara* Rāmarāja. The details of the grant are completely worn out.
678	Slab built into the wall of the Jain temple	Do.	Harihara	.... Chitrabhānu, Vaiśākha, śu. 3. Monday=1342 A.D., April 8.	Sanskrit, Kannaḍa	Partly broken. Records the construction of a *chaityālaya* by Irugapa-daṇḍanāyaka, son of Baicha-daṇḍanātha, the general of Harihara, probably at the instance of the latter. The name of the city in which it was built is lost but it is stated to be situated in Kuntala-vishaya in Karnāṭa-maṇḍala. A genealogy of the Jaina teachers is given.
679	Pillar in the Chintāmaṇi Āśrama			Śaka	Kannaḍa	Fragmentary. Only a part of the first two lines are preserved.
680	Boulder in the river opposite to the same Āśrama.			Hēmaḷamba. Pushya, Thursday.	Sanskrit, Kannaḍa	Records the death by *Samyaktva-vrata* of Kāḷubāyi, wife of *Pradhāna* Buddharāja. In characters of about the 13th century.
681	Slab in the banana grove outside the village.	Vijayanagara	Prauḍhapratāpa D[illegible]varāya	Śaka 1358, Naḷa, Phālguṇa śu. 1, Tuesday=1437 A. D., February 6, f.d.t. ·33.	Kannaḍa	In cursive script. Records the construction of the temple of Bhairavadēva.
682	Boulder on the bank of the river near the ferry.	Do.	Kampabhūpa	Śaka 1304 (*chandra-anala-nabha-vēda*), Rudhirōdgārin.	Sanskrit, Kannaḍa.	Seems to state that Kampa-bhūpa (son of Harihara) had a path made to the Tuṅgabhadrā.

683	Another boulder in the same place .	Do. .	Sadāśivarāya .	Śaka 1478, Ānanda, Chaitra śu.1, Thursday=1556 A.D., March 12. The cyclic year is a mistake for Anala.	Kannaḍa	Registers a deal entered into by the *Bōyas* and *Ambigas* of the Ānegondi river with Mahāliṅga-oḍeya when the former agreed to give 2 *kāsu* for a big ferry and 1 *kāsu* for a smaller one.
	LINGSUGUR TALUK					
684	**Bhōgāpur.**—Boulder called the Narasinagunḍu, about a mile away from the village.			Hēmaḷambi, Phālguṇa ba. 5.	Do. .	Records a grant of land on lease at Bhōgāpur to Narasayya, by Mummaḍi Jumānakāna(Jumānkhān)-oḍeya. In late characters.
685	**Gauḍūr.**—Slab lying in the bed of the stream about a mile away from the village.				Do. .	Fragmentary. Seems to contain a string of epithets such as *Arimardana*, etc. In characters of about the 7th century.
686	Slab lying near a well called Ūra-bhāvi .	Chālukya of Kalyāṇa	Jayasiṁha .	Śaka 947, Krōdhana, Phālguna śu. 1, Sunday= 1026 A.D., February 20, f.d.t. ·12.	Do.	Damaged. Seems to record a gift of land, details lost.
687	**Halkāvaṭigi.**—Boulder in front of the old *chāvaḍi*.	Kadamba .	Siṅgarasa .		Do. .	Damaged. Contains a *praśasti* of the Kadamba chief. Seems to record a grant, details lost.
688	Another boulder in the field of Garasaṅgi Hanumagauḍa.	Do. .	Do. .		Do. .	Do. Seems to record a grant of money and land.
689	Slab built into the floor of the Dattātrēya temple, about a mile away from the village.				Kannaḍa, Nāgarī .	Do. Seems to mention a *purōhita* of the place. In late characters.
690	Another slab in the same place .				Do. .	Mentions *Bukama*. Do.
691	Do. Third slab .				Nāgarī .	Reads *Śāujidāsa*. Do.
692	Slab bearing the sculpture of Hanumān .				Do. .	Seems to read *Nisaṁya[lōpya]ruhu*. Do.
693	**Jāvūr.**—Slab set up near the Rāmaliṅga temple.	Chālukya of Kalyāṇa	Jagadēkamalla [Jayasiṁha II] .	(1) Śaka 938, Naḷa, Uttarāyaṇa-saṁkrānti=1016 A.D., December 23, Sunday. (2) Śaka 940, Bahudhānya, Pausha ba. 11, Friday, Uttarāyaṇa-saṁkrānti. Irregular.	Kannaḍa .	States that the village Jāvūr together with all the taxes was granted to *Maneverggaḍe* Chaṭṭapayya-nāyaka (by the king) on the first date and a copper-plate charter was issued to that effect. Another grant for illumination on the occasion of Uttarāyaṇa-saṁkrānti and Dīpāvaḷi, in the temple of Traipurushadēva was made on the second date by *Mahāmaṇḍalēśvara* Jōgapayya who camped at Jāvūru on his way to the military station in Karahaḍa-nāḍu, in appreciation of the righteous deeds of Chaṭṭapayya. Similar grants of money were made by *Mahāsāmanta* Bhīmadēvarasa and other officers in charge of different taxes.
694	**Kamaladinni.**—Two sides of a pillar lying near the Iśvara temple.	Yādava of Dēvagiri .	Siṁhaṇa .	Śaka 1132, Pramōda, Āshāḍha śu. 3, Monday, Dakshiṇāyana-saṁkrānti. Irregular.	Do. .	Damaged. States that the king's subordinate Narasiṅgarāhuta was governing Karaḍikallu-300. Mentions the river Krishṇaveṇṇā.
695	Two other sides of the same pillar .	Do.	Do. .	Do. .	Nāgarī .	Damaged. Purport not clear.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*contd.*					
	RAICHUR DISTRICT—*contd.*					
	Lingsugur Taluk—*contd.*					
	Kamaladinni—*concld.*					
696	Two fragments of a slab in the compound of Lakkamma temple.	Vijayanagara	Krishṇadēvarāya	Śaka 1445 (current), Chitrabhānu, Vaiśākha śu.	Kannaḍa	Records a grant of land made to the Lakshmī temple, probably by a certain Ōba-nāyaka. Mudugala-sīme is mentioned.
697	**Kōṭā.**—Slab lying in front of the temple of Hanumān.	Do.	Sadāśivarāya	Śaka 1481, Piṅgaḷa, Phālguṇa ba. 10. Irregular.	Do.	States that the *Gaṇāchāryas* and the *Jōgammas* of the *samaya* of god Parvatadēva were entitled to certain privileges on occasions of marriages etc., among the Kurabas of Hālumata of the 35 villages included in Kōṭi-sīme.
698	Another slab in the same place	Do.	Do.	Śaka 1475, Pramādi, Āśvija ba. 10, Monday= 1553 A.D., October 2.	Do.	Records the exemption of certain taxes on barbers of the 35 villages included in the Mēdhāvīrāyana-kōṭe.
699	A third slab in the same place	Do.	Do.	Śaka ...., Ānanda..	Do.	Damaged. Mentions Aḷiya Rāmappadēva and another and seems to refer to a grant by the king.
700	Fragment of a hero-stone on the fort-wall				Do.	Fragmentary. In characters of about the 12th century.
701	Slab lying outside the temple of Rāmaliṅga about a mile to the north of the village.	Chālukya of Kalyāṇa		Chālukya-[Vikrama] ..... Sarvadhāri, [Śrāvaṇa] Puṇṇame, Sunday. Irregular.	Do.	Damaged and broken. Records a grant probably of money, to a god (name lost) by a subordinate (name lost) of the king.
702	**Liṅgsugūr** (Chhāvaṇi).—Slab on the road-side leading to Guḍadanhāḷ.			Śaka 14...., Durma]-ti, Kārttika śu. 7.	Do.	Records a grant of land situated in Karaḍikal, to the Kāśi-maṭha enjoining that the income (from the land) was to be enjoyed by Hoñchina-oḍeya, a resident of Karaḍikal.
703	**Māchnnūr.**—Slab set up in the compound of the Nārāyaṇa temple.	Chālukya of Kalyāṇa	Tribhuvanamalla		Do.	Worn out. The imprecatory portion is preserved. The inscription was written by Sōmaśiva-paṇḍita and was engraved by Mallōja, son of Chaṇḍōja, of Karaḍikal.
704	**Maraḷi.**—Slab set up in the temple of Hanumān.			Sarvadhārin, Vaiśākha śu. 3.	Do.	Registers a grant of the village Chikka-Maraḷi, situated in the *sīmā* of Tāvaregere, to the *maṭha* of the saint Karaḍiyaliṅga Basavarājadēva, by Haṇḍeya Hanumi-nāyaka, who was the disciple of the saint. The grant was made on the occasion of the *amāvāsyā*. In late characters.
705	**Mudgal.**—Slab lying near the *bijli bāvi* inside the fort.			[Śaka] 1706(?), Māgha ba. 11.	Local dialect, Persian and Nāgarī.	Damaged and fragmentary. Mentions Aurangajeb Alamagīr, Rāma-sīha and Rāṇavat, Kalaidāra and Faujadāra. Refers to Rāma-buraj. For the Persian version see App. D, No. 126.

706	Boulder in the *mīnā daḍḍi* inside the fort				Kannaḍa	Reads (1) *Veṅgaḷapa-nāyakaru* (2) *kaṭsida [ko]ttaḷavu.* In late characters.
707	Fort wall in the same place				Do.	States that the person who built the *buruj* was Malika Murāda. In late characters.
708	A raised platform in the same place.				Nāgarī and Gujarātī	Purport not clear. Do.
709	Similar platform by the side of the above	....		Śaka 1746	Do.	Purport not clear. Seems to mention Viramadēvajī. Do.
710	**Navali.**—Slab lying behind the Jaṭāśaṅkara temple.	Chālukya of Kalyāṇa	Jayasiṁha, governing Eḍedoṟe-2000	Śaka [9]36, Ānanda, Vaiśākha śu. 3, Monday=1014 A.D., April 5.	Kannaḍa	States that the *rājaguru* of Jayasiṁha having died on Kārttika ba. 8, Monday, Paridhāvin (1012 A.D. November 10) at Navile, Jōgaśivāchārya of Karaḍikal endowed a piece of land purchased from Māṇikēśvara-bhaḷāra and others, for the worship of the *pādukās* of the deceased saint. Navile is described as a *tīrtha-sthāna.* Published in *Ep. Ind.,* Vol. XXXIV, pp. 164 ff.
711	Slab set up to the right of the same temple.	Do.	Tribhuvanamalla	Chālukya Vikrama 44, Vikāri, Kārttika śu. 13, Thursday. Irregular.	Do.	States that *Mahāmaṇḍalēśvara* Bhūtarasa of the Kadamba family installed a golden *kalaśa* on the temple of Jaḍeya-śaṁkaradēva of Navile, installed the god Traipurushadēva on the bank of the Krishṇā and made a grant of the village Muttage in Karaḍikal-300 for worship and offerings in the temple. He also made a grant of land to Jakkeya Śaṇaṅgi and three others who were looking after the temple.
712	Same slab	Kadamba	*Mahāmaṇḍalēśvara* Mādhavattiyarasa	Bhūlōkamalla 10, Rākshasa, Chaitra śu. 5, Thursday =1135 A.D., March 21.	Do.	States that *Mahāmaṇḍalēśvara* Mādhavattiyarasa installed the deity Jalaśayuna near (the temple of) Traipurusha, renewed the grant of Muttage formerly endowed by his father Bhūtarasa (see No. 711 above) and also made a grant of land to a *satra,* a *śāle* at Jāvūr and to the Brāhmaṇas and the *nivishṭas* (caretakers ?) of the temple.
713	Upper panel of the same slab			Śaka 1230, Durmukhi, [Pushya] śu. 10, Sunday. Irregular.	Do.	Damaged. Mentions Jaḍeyaśaṅkaradēva and Sarasvatī-maṭha.
714	Another slab set up to the right of the same temple.	Chālukya of Kalyāṇa	Trailōkyamalla	Śaka 989 (current), Parābhava, Āshāḍha Amāvāsyā, Sunday, Dakshiṇāyana-saṁkrānti= 1066 A.D., June 25. (The month was *Adhika* Āshāḍha).	Do.	Records the grant of the *manneya* of Navile situated on the Krishṇā in Karaḍikal-300, to the god Jaḍeyaśaṅkara of that place, by *Manneya* Nāgavarmarasa of the Kadamba family. The grant was entrusted to the *tapōdhana* of the temple. Mention is made of Māraperumāḷadēva, a subordinate of the king, as the conqueror of Rājādhirāja Chōḷa.
715	Another face of the same slab	Do.	*Sarvajñachakravarti* Bhūlōkamalla, ruling from Navileya-kuppa.	Year 3, Kīlaka, Chaitra śu. 4, Monday, saṁkramaṇa. Irregular.	Do.	States that the king made the grant of a village (name not clear), situated in Karaḍikal-300 for the purpose of effecting repairs to the temple and for the worship of god Jaḍeyaśaṅkara.
716	**Sultānpur.**—Fragmentary stone in the Basavaṇṇa temple.				Do.	Only a part of the grant portion is preserved. Refers to Musaṅgi. Among the donees were the drummers (*paṛekāṛa*). In characters of about the 12th century.
717	Slab in front of the Hanumān temple	Vijayanagara	Achyutadēvarāya	Śaka 1459, Hēmalambi, Āshāḍha śu. 10, Monday=1537 A.D., June 18.	Do.	Records a grant of the village Mēdinīpura as *agrahāra* by Immaḍi Mēdini-oḍeya, the minister of Achchyutadēvarāya. The donees of the grant were Chikkamallayya and Anantayya, the grandson and son respectively of Nāgarājayya of Mosaṅgi.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MYSORE—*concld.*					
	RAICHUR DISTRICT—*concld.*					
	LINGSUGUR TALUK—*concld.*					
	Sultānpur—*concld.*					
718	Slab in front of the house of Māligauḍa			Chitrabhānu, Mārgaśira ba. 2.	Kannaḍa	States that Rāghāsidōbābāji-sāheb who was in charge of the fort of Mudgal, built the village Sultānpura on the Masagi-Mudgal road. In late characters.
719	**Talēkhān.**—Boulder containing the sculpture of Hanumān, called the Sālgutti Hanumappa.				Do.	Fragmentary. Mentions Sāḷuva Bomma-nāyaka. Do.
720	Slab set up in a field about two miles to the east of the village.	Chālukya of Kalyāṇa	Jagadēkamalla [Jayasiṁha II]	Śaka 944, Dundubhi, Āshāḍha śu. 5.	Do.	Records a grant of land to the *basadi* built by Appaṇayya, the *ūroḍeya* of Tanakavāvi. Mention is made of *Daṇḍanāyaka* Polalamayya.
721	**Talikaṭ.**—Boulder in a field called *Asara-baṇḍi-hola* (S. No. 87).			Siddhārthin, Bhādrapada śu. 15, Monday, lunar eclipse.	Do.	Records a grant of land to Dēvaṇṇaya belonging to Kundagola by Mañchisiṅge-nāyaka. In characters of about the 13th century.
722	**Tavaga.**—Slab in front of the Hanumān temple.			Śubhakṛit, Bhādrapada.	Do.	Seems to record a grant probably of land to god Hanumantadēva of Tavaga. In late characters.
	RAICHUR TALUK					
722A	**Malihābād.**—Mosque, loose slab				Persian, Kannaḍa Naskh;	Contains the *gardabha* curse. See App. D, No. 127.
723	**Raichur.**—Fortwall near the Pitelsab *dargah*.			Śaka 1482 (current), Siddhārthin, Bhādrapada śu. 5.	Kannaḍa	Records the gift of certain privileges to the *Bōyis* of Rāchūru by *Mahāmaṇḍalēśvara* Rāmarāja at the request of Veṅkaṭa-bōva.
	ORISSA					
	CUTTACK DISTRICT					
	CUTTACK SUB-DIVISION					
724	**Parāhāt.**—Slab fixed into a platform in the Market place.				Local dialect, Gauḍīya.	Damaged and fragmentary. Seems to record a gift made in favour of the goddess Yagadūsvarimā (Jagadīśvarīmātā). In characters of about the 12th century.
	PURI DISTRICT					
	KHURDA SUB-DIVISION					
725	**Bhubaneswar.**—Pedestal of an image preserved in the Conservation Assistant's Office.				Sanskrit, Gauḍīya	Damaged. Seems to record the installation of the image. Do.

726	Do. Udayagiri—Khaṇḍagiri caves. Inner wall of the Navamuni cave.	Sōmavaṁśī	Uddyōtakēsarin	Year 18	Do.	Published in *Ep. Ind.*, Vol. XIII, pp. 165-66.
727	Inner wall of the Gaṇēśagumphā	Bhauma-Kara	Śāntikara		Sanskrit, Siddhamātṛikā.	Ibid., p. 167.
728	Inner wall of the Hāthigumphā. Inscription No. 1.				Do.	Pilgrims' record. Reads *Spashṭa-Ruch[i]ta-Paramaḥ(māḥ)*. In characters of about the 7th century.
729	Do. No. 2				Do.	Do. Reads *Hōtravaśa*. Do.
730	Do. No. 3				Do.	Do. Reads *Mathana-Pāchi-Ragghi*. Do.
731	Do. No. 4				Gauḍīya	Do. Incised indifferently in the negative. Contains a few names. In characters of about the 11th century.
732	Do. No. 5				Siddhamātṛikā	Do. Of the few groups of letters, two read *Uttama-kula-vaśa* and *Kuvērāgni*. In characters of about the 7th century.
733	Do. No. 6				Do.	Do. Reads (1) *Pradōsha-Visa-[Pittri]vaśa* and (2) *Tap-ōgni-sthiti*. Do.
734	Do. No. 7				Do.	Do. Reads *Dēś-āchāra-viruddha-vaśa*. Do.
735	Ceiling of the cave	Chēdi-Mahāmēghavāhana.	Khāravēla		Prakrit, Brāhmī	Published in *Ep. Ind.*, Vol. XX, pp. 72 ff.
	RAJASTHAN					
	CHITORGADH DISTRICT					
	CHITDORGADH TAHSIL					
736	Chitōrgaḍh.—Slab built into the fortwall near the *Tōpkhānā*.			Vikrama 1334, Vaiśākha śu. 3, Wednesday=1277 A.D., April 7, f.d.t.·02.	Sanskrit, Nāgarī	Records the construction of a *dēvakulikā* in the Śāntinātha *chaitya*, built by *Sā*. Ratnasiṁha, by Kumāralaśrāvikā for the merit of her maternal grandfather *Sā*. Ṭhāḍa. See No. 740 below.
737	Fragment kept in the store room of the Overseer's office.	Guhila of Mewar	[Kumbhā]		Do.	Top, bottom and left portions are broken off. Contains a *praśasti* in verse. Refers to a prince probably of Gūrjara. Also refers to Āśāpalli. In characters of the 15th century.
738	Do.				Do.	Damaged and fragmentary. Apparently contains a *praśasti*. In characters of about the 12th or 13th century.
739	Pillar in the temple of Śriṅgārachauri	Guhila of Mewar	*Rāṇā* Kuṁbhakarṇa	Vikrama 1505	Do.	Records the construction of the temple (*prāsāda*) of Śāntinātha by *Ratnabhaṇḍārin* (officer in charge of precious stones.) Vēlāka, the *Kōshavyāpārin* (treasury officer) of the *Rāṇā*. The temple was called *Ashṭāpada* and it was consecrated by Jinasāgara-sūri of the Kharatara-gachchha. Cf. Bhandarkar's List, No. 798; *An. Rep. Rajputana Museum*, Ajmer, 1920-21, p. 5.
740	Slab built into the fortwall near the *Tōpkhānā*.			Vikrama 1334, Vaiśākha śu. 3, Wednesday=1277 A.D., April 7, f.d.t.·02.	Do.	Records the construction of a *dēvakulikā* in the Śāntinātha *chaitya*, built by *Sā*. Ratnasiṁha, by Kumārala-śrāvikā for the merit of her paternal grandfather *Sā*. Pūnā. Cf. No. 736 above.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*contd.*					
	CHITORGADH DISTRICT—*concld.*					
	CHITORGADH TLAUK—*concld.*					
	Chitōrgaḍh—*concld.*					
741	Base of a sculptured frieze in the small wall			Vikrama 1511, [Vaiśākha] śu. 13.	Sanskrit, Nāgarī	Records the construction of a *dēvakulikā* in the Śāntinātha temple by the brothers, *Sā.* Siṁpā and *Sā.* Nāthu, and its consecration by Jinasāgara-sūri belonging to the *paṭṭa* of Jinachandrasūri of Kharatara-gachchha.
742	Inscribed fragments kept in the store room of the Overseer's Office. No. 1.				Sanskrit, Northern	Fragmentary. Mentions a certain Vishṇudatta as the best among the merchants. In characters of about the first half of the 6th century A.D. Published in *Ep. Ind.*, Vol. XXXIV, pp. 53 ff.
743	Do.				Do.	Do. Mentions a *Rājasthānīya* (viceroy, probably of an Aulikara king) and the cities of Daśapura and Madhymā (Madhyamikā). Seems to record the construction of a temple by the said viceroy who was probably the son of Vishṇudatta and the grandson of Varāha. Do. *Loc. cit.*
744	No. 2-A-C				Sanskrit, Nāgarī	Mentions a certain Śrīdharasvāmin in line 3. In characters of about the 11th century. Two other fragments in similar characters belong to different inscriptions. In characters of the 12th or 13th century.
745	No. 3			....śu. 7, Monday	Do.	Mentions a lady who was the daughter of Lākhū. Do.
746	No. 4			....śu. 4, Sunday	Do.	Fragmentary. Mentions a *Sūtra* (*i.e. Sūtradhāra*) Haradāsa. Do.
747	No. 6				Do.	Fragment of a *praśasti*. Refers to a king and to his queen and son. Do.
748	No. 7	....			Do.	Fragmentary. Refers to Arishṭanēmi and Jinapada. Do.
749	No. 8	Guhila of Mewar	*Mahārāṇā* Kumbhakarṇa		Do.	Records the construction of a *Kīrtistambha* at Mahāmēru by Nāpā, son of Jaitā and grandson of Lākhā. In characters of the 15th century.
750	No. 9				Do.	A small fragment. Mentions king Kumbhakarṇa, apparently the Guhilot Mahārāṇā of that name. Do.
751	No. 10				Do.	A fragment probably of the same record as the above.
752	No. 11				Do.	Fragmentary. Refers to a king of Sapādalaksha and to the gift of a village. In characters of about the 13th century.

753	No. 12				Do.	Fragmentary. Refers to a king who was probably devoted to the god Krishṇa, to a verse numbered as 157 in line 3 and to Mahārāshṭra in the last line. Do.
754	No. 13				Do.	Mentions *Paṁ.* Mādhava and refers to the purchase of an object and probably to 200 coins. Do.
755	No. 14				Do.	Fragmentary. Do.
756	No. 15				Do.	A small fragment referring to Giripura, to certain kings and to Mahammada. Do.
757	No. 16			Vikrama 1664	Nāgarī	Damaged. Contains the names of some *sūtradhāras.*
758	No. 17			Vikrama 1578, Phālguna ba. 2, Monday= 1522 A.D., January 13, f.d.t. ·16.	Sanskrit, Nāgarī	Records the construction of an image of Sumatinātha by an inhabitant of Jāvālapura, who belonged to Ukēśa-vaṁśa and Kuṁkumalōla-gōtra, and its consecration by Kanakaprabhasūri of Vaḍa-gachchha.
	JAIPUR DISTRICT					
	AMBER TAHSIL					
759	Amber.—Slab kept in the Museum			Vikrama 1652, Kārttika śu. 4.	Local dialect, Nāgarī.	Purport not clear.
760	Another slab in the same place			Vikrama 1554, Śaka 14[29], Mārgaśira śu. 7.	Do.	Damaged and fragmentary.
761	A third slab in the same place			Vikrama 1[...]	Do.	Damaged.
	BAIRAT TAHSIL					
762	Bairāṭ.—Slab fixed into the wall of the Jain temple.	Timurid	Jalāla[dīna] Akabbara, son of Humāun	[Vikrama 1644?], Śaka 1509, Phālguna śu. 2, [Sunday]=1588 A.D., February 18.	Do.	Damaged and fragmentary. Begins with an adoration to *guru* Hiravijaya-sūri. Mentions Bhāramalla who received the governorship of many villages from the Pātaśāha's subordinate Ṭōḍaramalla and Bhāramalla's son Indrarāja who received the governorship of Vairaṭa-draṅga and his brother Ajayarāja. Indrarāja built the temple of Vimalanātha called Mahōdaya-prāsāda and also Indra-vihāra and installed many images including those of Pārśvanātha, Chandraprabha and Ṛishabhadēva bearing the names of his father, himself and his brother respectively. Akbar is mentioned as worshipped by the fourteen *Chhatrapatis* and numerous *Maṇḍalādhipatis* and also apparently as the lord of the *maṇḍalas* of Kaśmīra, Kāmarūpa,. . tāna (probably Mūlatāna), Kābila (Kabul), Badakaśā (Badakshān), Ḍhillī, Marusthalī, Gurjjaratrā, Mālava, etc. The record described as *Indra-vihāra-prāsāda-praśasti*, was composed by *Paṁ.* (*i.e. Paṇḍita*) Lābhavijaya-gaṇi and was written on the stone by *Paṁ.* Sōmakuśala-gaṇi. Also mentions *Mahōpādhyāya* Kalyāṇavijaya-gaṇi. Probably engraved by Musarapha, Bhagarū and Mahamadāla, sons of Bhairava. Cf. Bhandarkar's List, No. 810; *PRAS., W.C.*, 1909-10 p. 45.
763	Boulder about two miles north-(a s o. the village.	Maurya	Aśōka		Prakrit, Brāhmī	Published in *CII*, Vol. I, pp. 171-72.

B.—Inscriptions on Stone and Other Materials, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	RAJASTHAN—*concld.*					
	UDAIPUR DISTRICT					
	KURABAR TAHSIL					
764	**Āṭh.**—Beam in the temple of Mahādēva		Vijayapālaḍēva	Vikrama 1173	Sanskrit, Nāgarī	Mentions a god and a *parva.*
765	Another beam in the same temple		Do.	Vikrama 11[87], Kārttika ba.[1], Friday=1130 A.D., September 26.	Do.	Damaged. Records the gift of a village attached to Āṭa in favour of a god.
766	Slab in the same temple			Vikrama 122[8] [Chaitra] śu. 11, Friday=1171 A.D., March 19.	Do.	Damaged. Records the grant of some gifts. Cf. *dra.* (*dramma*) *18* in line 7.
767	Another slab in the same place		*Mahārājādhirāja* Vijayapāladēva	Vikrama 1186, Phālguna, ba. 15, Monday=1130 A.D., February 10.	Do.	Damaged. See Nos. 764 and 765 above.
768	On the door frame of the Jaina temple			Vikrama 1267, Māgha śu. 5, [Friday]=1211 A.D., January 21.	Do.	Records the installation of an image of Pārśva[nātha]-sūri of the *santāna* of Āmradēva-sūri.
769	**Jagat.**—Pillars in the temple of Ambikā. No. 1.		*Rājā* Yaśōvanta	Vikrama 1724, Bhādrapada ba. 2.	Local dialect, Nāgarī	Pilgrim's record.
770	Do. No. 2			Vikrama 101[7], Vaiśākha ba. 5.	Sanskrit, Nāgarī	Pilgrims' records. Records the obeisance of Saṁva, son of Valluka, to Ambādēvī. Contains the stanza: *Vāpī-kūpa-taḍāgēshu udyāna-bhavanēshu cha | punaḥ saṁskāra-karttārō labhyatē mūlikaṁ sthalaṁ* ||
771	Do. No. 3				Nāgarī	Pilgrims' record. Records the names of the *jōgīs*, Jagama-rāula and Jōta-rāula. In late characters.
772	Do. No. 4				Local dialect, Nāgarī	Pilgrims' record. Do.
773	Do. No. 5	Guhila of Vāgaḍa		Vikrama 1306, Phālguna śu. 3, Sunday, Rēvatī, Mīnarāśi =1250 A.D., February 6. The *nakshatra* commenced at ·30.	Sanskrit, Nāgarī	Records the erection of a *Suvarṇadaṇḍa* (golden flagstaff) of the goddess Ambikā by Jayasiṁha, son of Jayantasiṁha and grandson of Sīhaḍasiṁha belonging to Guhila-vaṁśa. Bhandarkar's List, No. 545; *A. R. Rajputana Museum*, 1914-15, p. 3.

774	Do. No. 6]	Guhila of Mewar	*Mahārāja* Sāmantasiṁha	Vikrama 1228, Phālguna śu. 7, Thursday=1172 A.D., February 3.	Do.	Records the king's gift of a golden *kalaśa* to Ambikādēvī. Mentions *Sūtra* (*Sūtradhāra*) Rāchhū. Bhandarkar's List No. 354; *A. R. Rajputana Museum*, 1914-15, p. 3.
775	Do. No. 7	Guhila of Vāgaḍa		Vikrama 1744, Mārgaśīrsha ba. 11, Sunday=1687 A.D., December 4.	Local dialect, Nāgarī	Pilgrims' record. Mentions Rāvala Vāghajī Mēhtā and Sīghajī and refers to their successful pilgrimage (*yātrā-saphal*).
776	Do. No. 8		*Māhārāja* Sīhaḍadēva	Vikrama 1277, Chaitra śu. 14, Monday =1221 A.D., March 8.	Sanskrit, Nāgarī	Records a gift in favour of the goddess Ambikā by *Mahāsāṁ.* (*Mahāsāmanta*) Vēlhaṇa. Cf. Bhandarkar's List, No. 474.
777	Left door jamb in the same place	....		Vikrama 1792, Śrāvaṇa [śu] 5.	Local dialect, Nāgarī	Pilgrims' records referring to the successful pilgrimage of several persons.
778	Beam at the entrance to the *Sabhā-maṇḍapa* in the same temple			Vikrama 1143, Kārtika ba. 5.	Do.	Do. Mentions *Rājaputra* Sunasāla.
	NATHDVARA TALUK					
779	**Dēlvāḍā.**—Broken piece kept in the Pārśvanātha temple.				Sanskrit, Nāgarī	Records the construction of some object by Hēna-tēlika of Chitrāvāla-gachchha who belonged to the Upakēśa community of Bhartṛipura. Mentions .... tēlika-sūri and Guṇākara-sūri.
780	Pedestal of an image in the same temple			Vikrama 1503	Do.	Fragmentary. Refers to the *parikara* of *Jinēndra* Śāntinātha apparently made by a member of the *prāgvāṭa* community of Śrīmāla. Mentions the *paṭṭa* of Jayānanda-sūri.
781	Pedestal of another image (right side) in the same temple.			Vikrama 1464, Āshāḍha śu. 13.	Do.	Records that an image of Pārśvanātha was caused to be made by Jēsāka of the Gūrjara-community and that it was installed by Śrī-sūri.
782	**Khamnōr.**—Slab kept outside the temple of Chārbhuj.		*Mahārājakumāra* Pṛithvīsiṁha.	Vikrama 1307, Vaiśākha śu. 3, Akshaya-tṛitīyā.	Do.	Records a gift of 128 *drammas* by the ruler at Vāmaṇapura to the god Sōmēśvara for bath, worship and food-offerings for the merit of his parents. Refers to another gift of *da* (*dramma*) 48.
783	Another slab in the same place		Do. called *Mahārājaputra* Pithamasiha.	Vikrama 13[10], Mārga śu....	Do.	Damaged. Records the gift of [6]60 *drammas*.
784	Slab in a street in the centre of the village	Guhila of Mewar	*Mahārāṇā* Jagatsiṁha	Vikrama 1688, Phālguna ba. 11(?)	Local dialect, Nāgarī	Damaged. Mentions the king's Divaṇa (Dewan).
785	Another slab in the same place				Do.	Damaged.
	UDAIPUR TAHSIL					
786	**Ēkliṅgjī.**—Slab fixed into the wall of the Nātha shrine (left side).	Guhila of Mewar	Naravāhana	Vikrama 1028	Sanskrit, Nāgarī	Published in *JBBRAS*, Vol. XXII, pp. 166 ff. Cf. Bhandarkar's List, No. 80.
787	Slab in a niche in a wall of the step-well called Ojhājīvāv.	Do.	Saṁgrāmasiṁha II	(1) Vikrama 1768 (*Vasu-aṅga-śaila-indu*), Māgha. (2) Vikrama 1772, Māgha ba. 13, Thursday. Irregular.	Do.	Damaged. Records the construction of a temple of Sadāśiva and a *Kuṇḍa*. Mentions *sūtradhāra* Kēśavadāsa.

B.—Inscriptions on Stone and Other Materials, 1958-59—*concld.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH					
	MATHURA DISTRICT					
788	**Mathurā.**—Fragment of a stone in the Mathura Museum. Impression from the Curator.			[Śaka] 92, hē. 1, di. 5	Mixed Sanskrit-Prakrit, Brāhmī.	Records the erection of a *stūpa* for the Buddhist monk Grāmadēśika, a resident of the monastery called Veṇḍavihāra. Published in *Ep. Ind.*, Vol. XXXIV, pp. 10-11.
	FOREIGN COUNTRIES					
	ENGLAND					
789	Photographs of metal discs from Dr. Quaritch Wales, Blundens, Froyle, Alton, Hants from excavations at Kedah, Malaya. No. 1.				Sanskrit, Telugu-Kannaḍa (modified).	Reads : *Sarvvāpāyajaha.* In characters of the 8th century. Published in *Jour. Mal. Br. R.A.S.*, Vol. XVIII, 1940, pp. 23-24.
790	Do. No. 2 . .				Do. . .	Reads : *[A]mōghadarśī.* Do.
791	Do. No. 3 . .				Do. . .	Reads : *Gandhahastī.* Do.
792	Do. No. 4 . .				Do. . .	Reads : *Vajrā[ṁ*]gabandha.* Do.
793	Do. No. 5 . .				Do. . .	Reads : (1) *Śrī*........(2) *[gu]*...... Do.
794	Do. No. 6 . .				Do. . .	Illegible.
795	Do. No. 7 . .				Do. . .	Reads : *Samanta[bhadra].* In characters of the 8th century.

C.—Inscriptions of Pre-1945-46 Collections*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	ANDHRA					
	KURNOOL DISTRICT					
	PATTIKONDA TALUK					
322	**Erragudi** (near Jonnagiri).—Six large boulders on a range of low hills towards the west of the village.	Maurya	Aśōka		Prakrit, Brāhmī	Contain the fourteen Major and the two Minor Rock Edicts. Published in *Ep. Ind.*, Vol. XXXII, pp. 1 ff. and Plates.
	BIHAR					
	PATNA DISTRICT					
323	**Bihārsharīf.**—Around the head of a Buddha image lying at the Police Station.				Sanskrit, Northern	Records the Buddhist formula *yē dharmā*°, etc. In characters of about the 8th-9th century.
324	Pedestal of another Buddha image from the same place.				Do.	Do.
325	**Nālandā.**—Archaeological Museum. Slab in the Museum. Findspot: Monastery Site No. VII.				Sanskrit, Gauḍīya	Records the various construction works and gifts by the Buddhist monk Vipulaśrīmitra. Kanaka-śrī was the composer of the *praśasti* and Vaśishṭha, the engraver. In characters of about the 12th century. Published in *Ep. Ind.*, Vol. XXI, pp. 97 ff. and Plate.
326	Back of a bronze image of Balarāma. Museum No. S-1-442. Findspot: Monastery Site No. 1.				Do.	Records the gift of the image in the *Dēvapāladēva-haṭṭa* at Nālandā by Nisiḍakā, the wife of Saiḍajjēka of Malapaira. In characters of about the 9th century. Ibid., Vol. XXV, pp. 334-35.
327	Clay seal, Museum No. 2-42. Findspot: Stūpa Site No. 2.				Do.	Records the Buddhist *dhāraṇī*. In characters of about the 10th century. Cf. Ibid., Vol. XXVI, p. 172, f.n. No. 1.
328	Another clay seal. Museum No. 2-193. Findspot: Do.				Do.	Do.
329	**Rājgīr.**—Image of Buddha, lying on the bank of the Sarasvatī river.				Sanskrit, Northern	Records the Buddhist formula *yē dharmā*°, etc. In characters of about the 8th-9th century.
330	**Silāo.**—Stone pedestal of an image in the possession of Shri Bhagwan Das.				Do.	Records that the image in question is of Kāśyapa, the noted disciple of the Buddha, who renounced the world forsaking his wife and attained *nirvāṇa* on the mount Gurupāda. In characters of about the 9th century. Published in *Ep. Ind.*, Vol. XXV, pp. 327 ff. and plate.

* Continued from Appendix C of the Annual Report for 1957-58.

C.—Inscriptions of pre-1945-46 Collections—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	BOMBAY					
	AURANGABAD DISTRICT					
	BHOKARDAN TALUK					
331	**Ajaṇṭā.**—Cave No. XVI	Vākāṭaka of Vatsagulma.	Harishēṇa		Sanskrit, Box-headed	Traces the genealogy of the Vākāṭaka dynasty from Vindhyaśakti. In characters of about the 6th century. Published in *Inscriptions from the Cave Temples of Western India*, pp. 69 ff.
	Bombay.—Slab in the Prince of Wales Museum; from the Bombay Branch of the Royal Asiatic Society.	Śilāhāra	Aparādityadēva II	[Śaka] 1107, Viśvāvasu, Chaitra śu. 15, Sunday=1185 A.D., March 17.	Sanskrit, Nāgarī	Records a gift of money by *Mahāpradhāna* Lakshmaṇa-nāyaka, son of Bhāskara-nāyaka, to the god Sōmanātha, in Saurāshṭra. Published in *Ep. Ind.*, Vol. XXIII, pp. 277-78.
333	Another slab in the Museum. Findspot: **Chāñje** near Uran, Bombay District.	Do.	Aparādityadēva I	Śaka 1060, Māgha śu. 1.	Do.	Records the grant of a mango(?) grove in Nāgumā village to the king's *parishad* for the merit of the king and his mother Līlādēvī. Also appears to record a grant of a garden in Chadija village by the ruler for his own merit to *Vāḍu-jyōtishikas* at the time of *Sūrya-parvan*. *Ibid.*, pp. 270-72.
334	Third slab. Findspot: Do.	Do.	Sōmēśvaradēva	Śaka 1182, Raudra, Chaitra ba. 15, Monday, solar eclipse=1260 A.D., April 12.	Do.	Records the grant of land by the ruler at Kōmṭhala-vāṭikā in Chāṁḍije and in Uraṇa-agrahāra and 162 *drammas* to the god Uttarēśvara of Sthānaka. *Ibid.*, pp. 279-81.
335	Fourth slab. Findspot: **Ranvad** near Uran, Bombay District.	Do.	Do.	Śaka 1181, Siddhārtha, Chaitra ba. 1[5], Monday. Irregular.	Sanskrit and Marāṭhī, Nāgarī	Records a grant of some land made on the occasion of *sūrya-parvan* for the worship of Śambhu. *Ibid.*, pp. 278-79.
336	Fifth slab. Findspot: **Agāshi**, Thana District.	Do.	Haripāladēva	Śaka 1072, Pramōda, Mārgaśīrsha śu. 1.	Sanskrit, Nāgarī	Records a grant of the *siddhāya* of the village Ānēvaḍi to Brahmadēvabhaṭṭōpādhyāya son of Divākara, and grandson of Gōvardhana by *Mahāpradhāna* Āhavamalladēva who was in the enjoyment of the Vaṭṭāra village in Sūrpāraka on the occasion of the *mahā-parvan Uttarāyaṇa-parvan*. *Ibid.*, pp. 273-74.
337	Sixth (sculptured) slab. Findspot: **Bassein**, Thana District.	Do.	Mallikārjuna	Śaka 1083. Vrisha, Pausha ba. 15, Monday, solar eclipse=1162 A.D., January 17, Wednesday (not Monday).	Do.	Appears to record the repairs to some structure and the grant of a tank called Lōṇa-*vāpikā* by *Rājaguru* Vēdaśiva and Bhōpaka-Vyōmaśiva. *Ibid.*, pp. 274-76.
338	Seventh slab	Yādava of Dēvagiri	Rāmachandra	Śaka 1222, Śārvarī Śrāvaṇa ba. 7, Monday = 1300 A.D., August 8.	Sanskrit (corrupt) and old Marāṭhī, Nāgarī.	Records the gift of land by Jāidēva, who was appointed as governor of Kōṅkaṇa, by the king's *mahāmaṇḍalēśvara Rāṇa* Rāmadēva, the lord of *paśchima-samudra*. *Ibid.*, pp. 281-82.

339	Eighth slab. Findspot: **Bihar-kōtrā,** old Rajgaḍh State, Madhya Pradesh	Aulikara	*Mahārāja* Naravarman	Vikrama 474, Śrāvaṇa śu. 2.	Sanskrit, Southern	Records the gift of a reservoir by Vīrasēna, son of *Bhaṭṭimahara*, in favour of the *bhikshusaṁgha* for the quenching of thirst of all beings. Ibid., Vol. XXVI, pp. 130-32.
	NAGPUR DISTRICT					
	RAMTEK TALUK					
340	**Rāmṭēk.**—Lakshmaṇa temple, large slab built into the wall on the right side of the door of the *garbhagṛiha.*	Yādava of Dēvagiri	Rāmachandra		Sanskrit, Nāgarī	Fragmentary. Records the exploits of the rulers of the family, traces the genealogy of the king's governor Rāghava and gives an account of the temples and *tīrthas* on the hill and in the town of *Rāmatīrtha.* In characters of about the 13th century. Ibid., Vol. XXV, pp. 7 ff.
	SABARKANTHA DISTRICT					
	IDAR TALUK					
341	**Idar.**—Slab in the village		Śivasiṁha	Vikrama 1829, Śaka 1694, Kārttika śu. 15, Tuesday=1772 A.D., November 10.	Rājasthānī, Nāgarī	Damaged. Mentions the king's son, Bhavānīsiṁha, and the *Bāījī* śrī-Gumānjī-śāhab.
342	Another slab in the same place		Javānasiṁha of Jēvalapura	(i) Śaka 1780, Vikrama 1914, Māgha. (ii) Vikrama 1916, Śaka 1782, Śrāvaṇa śu. 11, Friday=1860 A.D., July 27, f.d.t. .61.	Local dialect, Nāgarī	Records the repairs to a temple of Mudhaṇēśvara, renovation of a *maṇḍapa* and the re-excavation of a tank which was named as Kshēmāmṛita-vāpī by Khēma-bhārati and Vakhaṭa-bhārati, spending Rupees 2502. The work is said to have been started in Śaka 1780=V.S. 1914 and finished on the later date.
	YEOTMAL DISTRICT					
343	**Ḍōṅgargāon.**—Architrave of the door into the *garbhagṛiha* of a temple.	Paramāra of Mālava	Jagaddēva	Śaka 1034, Nandana, Chaitra śu. 15.	Sanskrit, Nāgarī	Records that the ruler granted the village Ḍōṅgaragrāma to the Brāhmaṇa Śrīnivāsa and that the latter erected there a temple and dedicated it to Śiva for the religious merit of his father Śrīnidhi. Viśvasvāmin was the writer of the inscription. Ibid., Vol. XXVI, pp. 177 ff. and Plate.
	DELHI					
344	**Mehrauli.**—Qutb Mīnār; 24-sided base, **1st** face on the right-hand side of the main entrance.			Vikrama 1256	Nāgarī	Records the date only. Published in *Mem. ASI.*, No. 22, p. 39, No. 2.
345	12th face of the same				Do.	Fragmentary and damaged. Illegible. In late characters. Ibid., No. 1.
346	4th course of the minar, left-hand jamb			Vikrama 1256	Do.	Records the date only. Ibid., No. 3.
347	8th course of the same, right-hand jamb				Do.	Ibid., No. 5.
348	9th course of the same, left-hand jamb	....			Do.	Ibid., No. 4.

C.—Inscriptions of Pre-1945-46 Collections—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	DELHI—*contd.*					
	Mehrauli—*contd.*					
349	11th course of the Minār, Right-hand jamb				Nāgarī	Worn out. *Ibid.*, No. 6.
350	5th slit window up the stairs, left-hand jamb.				Hindī, Nāgarī	Mentions a *kīrtti-stambha* of one Malikadīna. Ibid., No. 7.
351	Right-hand jamb of the same place			Vikrama 1[8]32	Do.	Records that Chunīlāl fixed a screen. Ibid., No. 8.
352	1st balcony, right-hand abutment of door, near iron fixing.			Vikrama 1560, Chaitra śu. 2.	Sanskrit (corrupt), Nāgarī.	Records that the inscription was engraved by Visanukaṁṭha (Vishṇukaṇṭha). Ibid., No. 9.
353	11th slit window, up the stairs, right-hand jamb.					Contains some numerals. In late characters. Ibid., No. 10.
354	Another in the same place				Local dialect, Nāgarī.	Purport not clear. Records also a curse. In late characters. Ibid., No. 11.
355	A third in the same place				Do.	Ibid., No. 12.
356	A fourth in the same place				Do.	Seems to record the names of the masons. In late characters. Ibid., No. 13.
357	15th slit window, up the stairs, left-hand jamb				Do.	Ibid., No. 14.
358	2nd balcony, left-hand abutment of door			[Vikrama 1617], Māgha 6.	Do.	Records the date only. Ibid., No. 15.
359	Right-hand jamb of the door in the same balcony.			Vikrama 1599	Do.	Ibid., No. 16.
360	Face of the 8th angle on the left-hand side of the same balcony.			Vikrama 1599	Do.	Records the date and the name (doubtful) of the engraver who was the son of Hōrā. Ibid., No. 17.
361	Second balcony, eighth angle, right-hand side.			Vikrama 1935, Bhādra śu. 5.	Do.	Records the name of the mason, Mōhanlāl. Ibid., No. 18.
362	18th slit window, up the stairs, under the soffit of lintel.				Northern	Reads: *śrī-Gōvindasalī kōṭadalī*. In characters of about the 10th century. Ibid., No. 19.
363	3rd balcony, left-hand abutment of door	Khalji(?)	Alāuddīn		Nāgarī	Records that this is the pillar of victory of the ruler. In characters of about the 14th century. Ibid., No. 20.
364	Right-hand abutment of door in the same balcony.	Tughluq	Muhammad Shāh	Vikrama 1389, Chaitra śu. 11, Wednesday=1331 A.D., March 20. (The year was current).	Hindī, Nāgarī	Records the erection of the pillar (?) of victory of the ruler. Ibid., No. 21.

365	Red sand-stone, 4th course, right-hand side of the door of the same balcony.				Nāgarī	Seems to record the names of the masons Nānā, Sālhā, etc. In characters of the 14th century. Ibid., No. 22.
366	Red sand-stone, 9th course of the same balcony.				Do.	Illegible. In late characters. Ibid., No. 23.
367	Yellow stone, 8th course of the same balcony.	Tughluq	Firūz Shāh	Vikrama 1425, Phālguṇa ba. 15, Thursday=1369 A.D., March 8.	Hindī, Nāgarī	Records that on the date mentioned in the inscription the lightning struck the monument and then in the same year it was repaired by the masons Nānā, Sālhā, Lōlā, Lakshmaṇa and another. Ibid., No. 24.
368	Red sand-stone, 8th course of the same balcony.	Do.	Muhammad Shāh	Vikrama 1382, Bhādra 7.		Refers to lightning striking the monument. Ibid., No. 25.
369	4th balcony, marble soffit of arch over door-way.			Vikrama 1560, Bhādra śu. 8.	Do.	Damaged. Ibid., No. 27.
370	Left-hand marble abutment in the same balcony.	Tughluq	Firūz Shāh	Vikrama 1426, Phālguna śu. 5, Friday 1370 A.D., February 1.	Sanskrit (corrupt), Nāgarī.	Records that the *minār* was constructed by the mason Chāhaḍa, who was a *dauhitra* (daughter's son) of the son of Dēvapāla, by the grace of Viśvakarman. Ibid., No. 28.
371	Red sand-stone, left-hand abutment immediately below No. 370 above.				Hindī, Nāgarī	Records the names of the architects, Nānā, Sālhā, Dāuka, Murā, Naṁga and refers to some measurement. In characters of about the 14th century. Ibid., No. 29.
372	White granite slab on the top of the first storey of the *mīnār*.			Vikrama 1704, Māgha ba. 9.	Do.	Records several names of masons, such as Tulsī, Mathōlāl, etc., and refers to a *Chhandēl-vaṁśi*. Cf. *A.R.*, *ASI.*, Northern Circle, 1919, No. 22.
373	Iron-pillar near Qutb. South-east face of the pillar.	Chāhamāna	*Mahārāṇā* Chhatrasiṁha	Vikrama 1883	Do.	Mentions Fasli year 1109, Aṁgapāla, *Mahārāja* Prithvīrāja and Vikrama 1151. Cf. *Mem. ASI.*, No. 22, p. 45, para. 4.
374	Do.	Do.	Do.	Vikrama 1888	Do.	Refers to Aṅgapāla, Saṁvat [1]648, Vasudēva Chauhān, *Mahārāja* Prithvīrāja, Saṁvat 1151 and *pu* (i.e. *purāṇa*) 28. *Loc. cit.*
	MADHYA PRADESH					
	BILASPUR DISTRICT					
375	**Semarsal.**—Slab of yellow jasper in the village(?).		....		Sanskrit and Prakrit, Brāhmī.	Fragmentary. Mentions a *bhaḍāraka*, an *akhayanivī*, a *vāvi* and a *gāma*. In characters of about the 2nd century A.D. Noticed in *AR, ASI*, 1930-34, Part I, p. 140, Plate LXXVI (*a*).
	RAIPUR DISTRICT					
376	**Rājim.**—Rājīvalōchana temple. Slab built into the left wall of the *maṇḍapa* of the temple.	Nala	Vilāsatuṅga		Sanskrit, Northern	Damaged. Records the construction, of a temple dedicated to Vishṇu by the king. Also mentions the rulers, Prithvīrāja, and his son Virūparāja, father of Vilāsatuṁga. Seems to mention Durgagōla as the composer of the *praśasti* and Durgahastin, son of Jalahastin, as the engraver (*sūtradhāra*). In characters of about the 8th century. Published in *Ep. Ind.*, Vol. XXVI, pp. 49 ff.

C.—Inscriptions of Pre-1945-46 Collections—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS					
	KANYAKUMARI DISTRICT					
377	**Kanyākumari** (Cape Comorin).—Kanyā-bhagavatī temple, pillar north of the *maṇi-maṇḍapa* in front of the *Utsava* shrine of the temple.	Chōḷa	Kulōttuṅga (I)	Year [14]	Tamil	Records certain arrangements made for the feeding of Brāhmaṇas in the temple of Kaṇyā-Paṭāriyār at Kumari situated in Puṟattāya-nāḍu, a sub-division of Uttamachōḷa-vaḷanāḍu in Rājarājappāṇḍināḍu. In characters of the 11th century. Ibid., pp. 274-75.
	RAJASTHAN					
	AJMER DISTRICT					
378	**Ajmēr.**—Slab in the Rajputana Museum. Findspot: **Ajahārī**, Jodhpur Dist.	Paramāra of Chandrāvatī.	Dhārāvarsha	Vikrama 1240, Vaiśākha śu. 3, Monday = 1183 A.D., March 28. (The month was *adhika*).	Sanskrit, Nāgarī	Records the grant by Prince (*kumāra*) Pālhaṇadēva, and the chief queen (*paṭṭa-rāṇī*) Sīgāradēvī, *i.e.*, Śṛiṅgāradēvī. See Bhandarkar's List, No. 399.
379	Another slab in the same place. Findspot: **Arthūṇā**, Banswara Tahsil, Udaipur Dist.	Paramāra of Vāgaḍa	Chāmuṇḍarāja	Vikrama 1157, Chaitra ba. 2, Monday=1101 A.D., March 18, f.d.t. ·05. (The year was Kārttikādi and the month Amānta).	Do.	Records the erection of a temple in Ārāttūṇaka (Arthūṇā) called Hariśvara after the builder Hari, who belonged to a family of the goldsmith caste and emigrated from Chitrakūṭa. See ibid., No. 165.
	KOTAH DISTRICT					
380	**Baḍvā.**—*Yūpa* post in the village	Maukhari	*Mahāsēnāpati* Balavarddhana, son of Bala.	Kṛita year 295, Phālguna śu. 5.	Do.	Records the erection of the sacrificial pillar (*yūpa*) by the ruler in connection with the *Trirātra* sacrifice in which thousand cows were given as *dakshiṇā*. *Ep. Ind.*, Vol. XXIII, p. 52, No. A.
	UDAIPUR DISTRICT					
381	**Udaipur.**—Victoria Hall. Slab in the Museum. Findspot: **Kumbhalgaḍh.**	Guhila of Mewar	Kumbhakarṇa	Vikrama, 151[7], Śaka 1382, Mārgaśīrsha ba. 5, Monday=1460 A.D., November 3.	Do.	Records the genealogy and the heroic deeds of the rulers of the Guhila family. Ibid., Vol. XXIV, pp. 304 ff.

	UTTAR PRADESH ALMORA DISTRICT					
382	**Dwārhaṭ.**—Kālikādēvi temple, pedestal of the image of goddess Lakshmī.			Vikrama 10[81], month 11, *tithi* 10, Friday, probably=1025 A.D., August 20, f.d.t. ·01. (The year was Kārttikādi and the month Pūrṇimānta Nija-Bhādrapada).	Do.	Records the installation of the image, by *sādhu* Sāhula, of Śrīmāla-*saṅgha*.
383	Pedestal of two pairs of feet			Vikrama 1044(?) month 11 śu......	Do.	Records the gift of *arjikā* Lalitaśrī, disciple of *arjikā* Dēvaśrī.
384	Pedestal of an image at Nanla (?) Talka-tora in the same place.			Śaka 11[3]6, month 11, Māgha śu. 7, Thursday, Rēvatī=1215 A.D., January 8, f.d.t. ·07.	Do.	Refers to the names of Sōnadēva son of *Bhaṭṭa* Āśādhara, Balarāma, Indu and a *Sūtradhāra*.
385	Badarīnāth temple in the same village. Slab built into the wall of the *Dharma-śālā*.			Sāl 76; Śaka 1744 (*yuga-vēda-samudra-abja*), Āshāḍha ba. 11, Sunday=1822 A.D., July 14.	Do.	Records the construction of the *gṛiha* by Naulī, the wife of Nārāyaṇa.
386	Slab built into the wall of the Mṛityuñjaya temple.		Vijayadēva		Do.	Appears to mention Śrīdharasvāmin and to refer to a construction. Records the names of *Ṭhakura* Pōṭala, a witness, of *Sūtradhāra* Bala, and of Kāma[dēva], the engraver. In late characters.
387	Slab in Temple No. 6 (Katcheri group) in the same village.				Do.	Contains the names like Śrī-Sōmēśvaradēva, etc.
388	**Jāgēśvar.**—Pillar in the *maṇḍapa* of the Mṛityuñjaya temple.				Do.	Contains the names *Sūtra°* Tēja, his son Rāṇā, *Sūtra°* Chāhana, his son Sāñidēvū and Jāgū. In late characters. *A.R., N.C.*, 1914, No. 5.
389	Another pillar in the same place				Nāgarī	Seems to contain some names. Do. Ibid., No. 6.
390	A third pillar in the same place				Northern	Contains the names Sab[hā]rtha, Salōṇa and Grāmahēri. In characters of about the 9th century. Published in *Ep. Ind.*, Vol. XXXIV, pp. 243 ff., Section VI-A, Nos. 9 and 10.
391	A fourth pillar in the same place				Do.	Records the name śrī-Nētraharisha-Vāchchharāja and śrī-Grāmahēri. Do. Ibid., Nos. 5 and 6.
392	Do.				Do.	Reads: *śrī-Samaramahisha-Māṇaprakāsa-Vālakadamva*. Do. Ibid., No. 7.

C.—Inscriptions of Pre-1945-46 Collections—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—*contd.*					
	ALMORA DISTRICT—*concld.*					
	Jāgēśvar—*concld.*					
393	Fifth pillar . .				Sanskrit, Siddha-mātṛikā	Reads : 1. *Śrī Pēṭṭ-Ā[ṇa(na)]rtha-Lava-Kracha-Bhaṇḍa-* 2. *[Vi]dyādhara-Ch[urga]-Vajrāha-pakshapāta-* 3. *Vaṭēśvarasya pūrva-dēśī[yasya* | *]. In ornamental characters of about the 8th century. Ibid., No. 2.
394	Leftside pillar in the *maṇḍapa* .				Do. .	Records the names Chā(Cha)lavigraha and Grāmahēri. Do. Ibid., No. 22.
395	Do. . .				Do. .	Records the name, śrī-Hētukaraṇa. Do.
396	Another pillar in the same place .				Nāgarī .	Records the names, Purīpā-jōgi and G[ō]vimda. In late characters.
397	Do. . .				Northern .	Damaged. Contains names like Śilāchaṇḍī, etc. In characters of about the 8th-9th century.
398	Wall to the left of entrance .				Do. .	Records the names, śrī-Raṇavigraha and others. Do. *Ep. Ind.*, Vol. XXXIV, Section V-A, Nos. 14 and 15.
399	Wall to the right of entrance .				Do. .	Records the names, śrī-Vijēndri-mahāyōgi-bhaṭṭāraka and śrī-Śaṅkaragaṇa, son of Sujūma. Do. Ibid., Nos. 16 and 17.
400	Do. .				Do. .	Records the names, śrī-[Ra]ṇavigraha, Nivṛitta, Ha[nnaḍa] and Chaṇ[ḍ]a. Do. Ibid., Nos. 18 and 19.
401	Do. . .				Do. .	Records the names Ōdishaṇḍa and Maṁgalachaṇḍa. Do. Ibid., Nos. 20 and 21.
402	Do. .				Do. .	Records the name śrī-Śaṅkaragaṇa, son of Sujūma. Do.
403	Sūrya temple, in the same place. Pedestal of the Sūrya image.				Nāgarī .	Records the names, Jaganarāula-jōgī, Jōtarāula-jōgī, Maṇḍapanātha and [Thi]ranātha-jōgī. In late characters. Cf. *A.R., Northern Circle*, 1914, No. 23.
	BANARAS DISTRICT					
404	**Sārnāth.**—Slab in the Sārnāth Museum				Sanskrit, Northern .	Badly damaged. In characters of about the 9th century. Ibid., 1906, No. 53.
405	Pedestal of a Buddhist image in the same place.				Do. .	Fragmentary. Records the Buddhist formula *Yē dharmā°*, etc. In characters of about the 10th century. Ibid., No. 54.

	ETAH DISTRICT					
406	**Sōrōn.**—Sītā-Rāmji temple. Pillar to the right of entrance.			V i k r a m a 1245, Vaiśākha śu. 12.	Sanskrit (verse), Nāgarī.	Records the genealogy of Kālhu belonging to a Brāhmaṇa family of Gauḍa and mentions some constructions and repairs made by him. Ibid., 1915, No. 70.
	JHANSI DISTRICT					
407	**Deogarh.**—Rock at the head of the steps leading to the river.				Sanskrit, Brāhmī.	Mentions Nighasāvarta as a servant of Nōktaka-pāda. In characters of about the 6th century A. D. Ibid., 1915, No. 55.
408	Slab in the *ghāṭ*	Ruler of Chandēri	Durjansiṁha	V i k r a m a 17[6]8, Vaiśākha śu. 8, S a t u r d a y=1712 A.D., May 3. (The year was Kārttikādi).	Local dialect, Nāgarī	Mentions Dēvīsiṁha, his son Durgasiṁha and the latter's son Durjansiṁha. Also mentions one Udētsiṁha. Cf. *JASB*, Vol. LXXI, pp. 124 ff.
409	Fort (?). *Satī* slab near the Gupta temple			V i k r a m a 1[5]18, Jyēshṭha śu. . Tuesday.	Sanskrit and Local dialect, Nāgarī.	Appears to record the performance of *satī* by the wife of Gaṅgamahārāja, son of Gaṇapati. Cf. *A.R.*, *Northern Circle*, 1916, No. 13.
410	Another *Satī* stone	Ruler of Chandēri	Dēvīsiṁha	Śaka....., Vikrama [1698, Pausha śu. 13].	Sanskrit, Nāgarī	Damaged. Ibid., No. 14.
411	Slab in the same place				S a n s k r i t (verse), Nāgarī.	Fragmentary. Mentions a king Nallaṭa or ...nallaṭa and the merchant Chakrēśvara and seems to record the construction of a *śālā* apparently in the temple of *Jina* Śānti and the creation of an endowment. In characters of about the 11th century.
412	Fragment of a pillar near the *Bāoli*				Sanskrit, Nāgarī	Badly damaged. Cf. *A.R.*, *Northern Circle*, 1918, No. 138.
413	Rock near the Rājghāṭi				Do.	Mentions Rājā Dulhaka. In characters of about the 11-12th century. Ibid., 1916, No. 5.
414	Rock near the same place				Nāgarī	Reads : *Bahādura*. In late characters.
415	Main Jain temple. Slab built into the niche to the left of the sanctum.		*Mahāsāmanta* Udayapāla		Sanskrit, Nāgarī	Seems to record that the image was caused to be made by the *Mahāsāmanta*. In late characters. Cf. *A. R.*, *Northern Circle*, 1916, No. 11.
416	Jain temple No. 16. Slab to the east of the temple.				S a n s k r i t (verse), Nāgarī.	Fragmentary. Mentions Udbhavarāja-vaṁśa, *sūri* Śubhakīrti, Gāṁgēya-nṛipa, Kāmadēva, someone's disciple [Dhī]rachandra, and Māghanaṁdī. In characters of about the 11-12th century. Ibid., 1918, No. 101.
417	Jain temple No. 19. Pedestal of the Sarasvatī image.	Ruler of Chandēri	Durjansiṁha		Sanskrit, Nāgarī	Traces the *guru-paramparā* of Tribhuvanakīrti and records that he set up the image of Sarasvatī. Ibid., No. 103.
418	Sidhkī Guphā			V i k r a m a 1769, Vaiśakha śu. [9].	Local dialect, Nāgarī	Mentions *Mahārājādhirāja* Dēvisiṁha, his grandson, Durgasiṁha and the *Rājās* Udetsiṁha, Chhatrasiṁha, Kusalsiṁha and Tējsiṁha. Ibid., No. 132.
419	**Lalitpur.**—Pillar in a *masjid* called Bansa	Tughluq	Firūz Shah	Vikrama 1415	Do.	Purport not clear. Refers to Sherkhān of Kīrtimēru-durga and *Mālik Turuk* of La[li]tapura. Ibid., 1915, No. 65.

C.—Inscriptions of Pre-1945-46 Collections—*concld.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Alphabet	Remarks
	UTTAR PRADESH—*concld.*					
	JHANSI DISTRICT—*concld.*					
	Lalitpur—*concld.*					
420	*Satī* stone in the same place			Vikrama 1685, Śaka 15[5]0, Īśvara, Uttarāyaṇa, Grīshma, Jyēshṭha ba. 11, Monday, Rēvatī and Saubhāgya-yōga =1628 A.D., May 19.	Local dialect, Nāgarī	Indifferently engraved. Mentions Lalitpur. Ibid., No. 66.
421	Another *Satī* stone	Ruler of Chandērī	*Mahārāja* Durjanasiṁha	(i) Vikrama 1759, Āshāḍha śu. 3. (ii) Vikrama 1779, Vaiśākha ba. 10.	Do.	Mentions a memorial pillar of Krasnakuvarī (Krishṇakumārī), who was the daughter of Kēsau and Kuṁjamatī and the wife of Krishṇasaraṇ. Ibid., No. 67.
	LUCKNOW DISTRICT					
422	**Lucknow.**—Provincial Museum. Slab. Findspot : Fort wall at Mahōbā, Hamirpur District.			Vikrama 1240, Āshāḍha ba. 9, Monday=1184 A.D., June 4. (The year was Kārttikādi and the month Pūrṇimānta.)	Sanskrit (verse), Nāgarī.	Fragmentary. Records the construction of a Śiva temple by the ruler (name lost) who belonged to the lunar race. The temple was caused to be constructed by the Brāhmaṇa, Mādhava. The *praśasti* was composed by Jayapāla of the Vāstavya family and engraved by Dēvarāja, son of Sōmarāja. Published in *Bhārata Kaumudī*, Part I, pp. 433 ff., and Plate.
423	Pedestal of a Jain(?) image			V. S. 1209, Jyēshṭha śu. 3, Wednesday= 1155 A. D., May 27, f.d.t. ·17. (The year was Kārttikādi).	Do.	Damaged. Records the installation of the image and mentions a *Sādhu* named Gōhaḍa of the Lamba-kaṁchuka *anvaya* of Mūla-saṅgha.
424	Sculptured slab. Findspot : Kaṅkālī Ṭīlā, Mathurā.				Prakrit, Brāhmī	Records the gift of the *āyāgapaṭṭa* by a *kālavāḷa* of Mathurā together with his wife Śivarakhitā (Śivarakshitā). In characters of about the 1st century A.D. Published in *Ep. Ind.*, Vol. XXIV, pp. 205-06 (No. IV).
	MATHURA DISTRICT					
425	**Brindāvan.**—Gōbind Dēo temple. Plinth, northern side of cella.	Mughal	Akbar	[Ilāhī] 34	Local dialect, Nāgarī	Records the construction of the temple of Gōvindadēva at Brindāvan by *Mahārāja* Mānasiṁha, son of Bhagavanta Dāsa of the Kachhavāha clan (*Kūrmakula*). Cf. Bhandarkar's List, No. 1802.

426	Pillar in north-western inner corner of the *maṇḍapa*.	Do.	Do.		Sanskrit (verse), Nāgarī.	Damaged. A copy of No. 425.
427	**Mathurā.**—Curzon Musuem. Museum No. E. 25. Pedestal of a standing male figure. Findspot: a *bāghīchā* on the Mathurā-Brindāban road.			[Saka], 72(?) Hēmanta-māsa 1.	Prakrit, Brāhmī.	Badly damaged. Published in *Ep. Ind.*, Vol. XXIV, p. 207 (No. VI).
428	Large slab. Findspot: **Mōrā,** Mathura Dist.	Śaka of Mathurā	Son of *Mahākshatrapa* Rājūvula		Do.	Fragmentary and damaged. Records the installation of the images of the *panchavīra* of the Vṛishṇis. Also mentions the matchless stone-house built by Tōshā. In characters of about the 1st century A.D. Ibid, pp. 194 ff. (No. I).
429	Museum No. E. 20. Pedestal of a standing female figure. Findspot: Do.	Kushāṇa	Kaṇishka		Do.	Fragmentary and damaged. Seems to record the installation of the image by Tōśā. In characters of about the 1st-2nd century A.D. Ibid., pp. 200-02, No. II.
430	Museum No. 367, Door-jamb. Findspot: Mathurā cantonment.	Śaka of Mathurā	*Mahākshatrapa* Śōḍāśa		Do.	Records the construction of *dēvakula*, a *tōraṇa* and a *vēdikā* by Vasu at the *Mahāsthānaka* of *Bhagavat* Vasudēva. In characters of about the 1st century A.D. Ibid., p. 208, No. VII; see also *JBRS*, Vol. XXXIX, Parts 1-2, pp. 45 ff.
431	Do.—Pedestal of a Bōdhisattva image. Findspot: Central Ry. Loco-shed, Mathurā.				Do.	Records the gift of the image of Bōdhisattva by *upāsikā* Nāgaheya who was probably related to the wife (name lost) of Dhamaka, a goldsmith (*sovanika=sauvarṇika*). In characters of about the 1st-2nd century A.D.

D.—Arabic and Persian Inscriptions, 1958-59

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	ANDHRA PRADESH					
	HYDERABAD DISTRICT					
	HYDERABAD TALUK					
1	**Gōlkoṇḍa.**—Khazāna Building. Loose slabs. Slab No. 1.	Quṭb Shāhī	Muḥammad Qulī		Persian, Naskh	Records the grant of 30 *bīghas* of land at the orders of the king in favour of Ḥasan 'Alī (?), son of Sayyid Yūsuf Makhdūm Jahāniyān.
2	Slab Nos. 2-4				Arabic and Persian verse, Nasta 'līq.	Fragmentary. Extant portion contains a prayer. Probably belonged to a mosque.
3	**Hyderabad.**—Graveyard in Maḥalla Yāqūtpūra. Loose slab in the mosque.			A.H. 1251=1835-36 A.D.	Persian verse, Nasta 'līq.	Records the construction of the gate of a mosque by Muḥammad Barahna.
4	Slab fixed at the headside of a grave			A.H. 1071=1660-61 A.D.	Mixture of Arabic and Persian, Thulth.	Records the date of the erection of a mosque in a chronogram.
5	Headstone of another grave			A. H. 1084, Shawwāl 21=1674 A.D., January 19.	Persian, Naskh	Records the epitaph of Pahelwān Qāsim, son of Āqā Ismā'īl Iṣfahānī.
6	Headstone of a third grave			A.H. 1270, Shawwāl 15=1854 A.D., July 11.	Arabic, Naskh	Records the date of the death of Ḥāfiẓ Sa'du'd-Dīn Aḥmad.
7	Maḥalla Chowk in Maidān Koṭla Āṣaf Jāh. Mosque of Ṣāliḥa Begam. Borders and lintel of the main gate.			A.H. 1067=1656-57 A.D.	Persian verse and prose, Naskh.	Published in *Ep. Indo-Mosl.*, 1935-1936, p. 28.
8	Headside of a grave in the courtyard				Arabic prose and verse, Naskh.	Religious text and prayer only.
9	Reverse of the above				Arabic, Naskh	Contains Shiite *durūd* only.
10	Maḥalla 'Alīābād. Mosque. Slab in the southern wall.			A.H. 1116=1704-05 A.D.	Arabic, Thulth	Damaged. Purport not clear.
11	Tomb of H. Mu'min Ṣāḥib. Headside of the grave.				Do.	Contains Shiite *durūd* only.
12	Reverse of the above					Unintelligible.
13	Mughal Faqīr's graveyard. Headstone of the grave.			A. H. 1167, Dhi'l-Qa'da, 23=1754 A.D., September 11.	Persian verse, Nasta'līq.	Records the date of death of Khwāja Islām Khān Naqshbandī.
14	Reverse of the above			A.H. 1167=1754 A.D.	Do.	Records the date of the same event in a chronogram.

15	Headstone of another grave			A.H. 1179=1765-66 A.D.	Do.	Records the date of death of Khwāja Kūchak.
16	Headstone of third grave			A.H. 1204=1789-90 A.D.	Do.	Records the death of Raf'atu'l-Mulk Zūrāwar Jang, a nobleman.
17	Reverse of the above			Do.	Arabic prose and Persian verse, Nasta'līq.	Same as above. The deceased is further mentioned in eulogistic terms.
18	Headstone of a fourth grave				Arabic, Thulth	Contains Shiite *durūd* only.
19	Sides of a fifth grave				Arabic, Naskh	Religious text only.
	M AHBUBNAGAR DISTRICT					
20	Koḍangal.—Dargāh of Niẓāmu'd-Dīn. Slab in the southern wall.	Quṭb Shāhī	Quṭbu'l-Mulk	A.H. 919=1513-14 A.D.	Persian, Naskh	Registers a document executed in favour of the *langar* dedicated to 12 *imāms* by the king who ordered that the two villages, viz., Otēr Buzurg and Otēr Kūchak, should be merged into one *qaṣba* to be named Ḥusainābād and its income should be spent on the maintenance of the said *langar*. Published in *Ep. Ind.*, A. & P. Suppl., 1959-1960, pp. 57 ff., Plate XV.
21	Jāmi' mosque. Headstone of a grave			A.H. 1033, Dhi'l-Qa'da, 8=1624 A.D., August 12.	Arabic, Nasta'līq	Records the death of Muḥammad Taqī.
	WARANGAL DISTRICT					
	WARANGAL TALUK					
22	Urusu.—Lintel of a doorway in front of the old Masjid.				Persian, Thulth	Registers a request, by Jalāl Mudhakkir Shīrāzī, to pious persons to pray for him.
23	Dargāh in the ruins of the Fort				Arabic, Naskh	Religious text only.
24	Vālēru.—Dargāh on the bank of the tank				Persian, Naskh	No date. Seems to mention the name Parī Bībī (?) of the illustrious family (?) of 'Alī Riḍā Mīrzā-i-Āqā.
	BENGAL, WEST					
25	Calcutta.—Indian Museum. Slabs in the Museum. Slab No. 1. Findspot : Kalna, Burdwan District.	Sayyids of Bengal	'Alāu'd-Dīn Ḥusain Shāh	A.H. 918, Ramaḍān, 14=1512 A. D., November 23.	Arabic, Naskh	Records the construction of a mosque by Majlis Jitwār, son of Ṭaifūr Khān, son of Haibat Khān, during the time of Majlis Bārbak.
26	Slab No. 2, from the same place	Do.	'Alāu'd-Dīn Fīrūz Shāh	A.H. 939, Ramaḍān, 1=1533 A. D., March 27.	Do.	Records the construction of a Jāmi' mosque by Ulugh Masnad-i-Khāṣṣ Malik, *sarlashkar* and *wazīr*. See No. 19 of *A.R. Ep.*, 1952-53, App. C, from the same place.
27	Slab No. 3. Findspot : Lalbagh, Murshidabad District.			A.H. 1136=1723-24 A.D.	Persian verse, Nasta'līq.	Records the construction of a mosque by Begam (name not given) and gives its date in a chronogram. Published in *Ep. Ind.*, A. & P. Suppl., 1959-1960, pp. 23-26, Plate VII-a.
28	Slab No. 4. Findspot : Kalna, Burdwan Dist.					Letters almost peeled off.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	BIHAR					
	MUZAFFARPUR DISTRICT					
	HAJIPUR THANA					
29	**Hājīpur.**—Jāmi' mosque over the gate .	Mughal .	. Akbar		Persian verse, Nasta'-līq.	Badly damaged. Seems to record the construction of a mosque by Makhṣūṣ.
	BOMBAY					
	AURANGABAD DISTRICT					
	AURANGABAD TALUK					
30	**Aurangābād.**—Dargāh of H. Nūru'd-Dīn Ḥusainī. Over the main entrance.				Persian, Nasta'līq .	Fragmentary and damaged. Purport not clear.
31	Over the southern doorway of the tomb proper.			A.H. 1131=1718-19 A.D.	Arabic and Persian, Naskh.	Praises the tomb and gives the date in a chronogram.
32	Over the central miḥrāb of the mosque			A.H. 1129=1716-17 A.D.	Arabic and Persian, Thulth.	Records the construction of the Jāmi mosque of (?) Faqīr Nūru'd-Dīn Ḥusainī by Sayyid Amīr Kulālī.
33	**Daulatābād Fort.**—Slab in the wall to the left of the main gate.				Persian, Naskh .	Letters totally abraded.
4	Slab in the wall near the main gate .			A.H. 1003=1594-95 A.D.	Persian, Nasta'līq .	Writing crude. Reads: *Ghulām-i-sarkār-i-'ālī aḥkām Farrukh (Qal'a?) Mubārak Daulatābād.*
35	Mosque adjacent to the Minār. Slab in the southern wall.	Bahmanī	. 'Alāu'd-Dīn Aḥmad Shāh II .	A.H. 849 = 1445-46 A.D.	Persian verse, Naskh	Published in *Ep. Ind. Mosl.*, 1907-1908, pp. 21-22.
36	Over the main gate .	Do.	. Do. .		Do. .	No date. Text comprises one verse congratulatory in character, addressed to the king.
37	Mosque near the Tānā Shāh Maḥal. Northern wall.			A.H. 1052=1642-43 A.D.	Do. .	Records the construction of a mosque by Kai Khusraw.
38	Gun, called Mendhā Tōp, on the bastion near the Chīnī Maḥal.	Mughal .	. Aurangzeb .		Persian, Nasta'līq .	Contains the name of the emperor, that of the gun, namely *Top-i-Qal'a Shikan* and that of the manufacturer Ḥusain Muḥammad 'Arab.
39	Jahāz Tōp .			1642 A.D. .	Latin, Roman .	Reads: ASSVERVS KOSTER MEFECIT AMSTELREDAMI ANNO 1642.
40	Do. .				Persian, Shikasta .	Purport not clear.
41	Dhōl Dahān Tōp .				Persian, Nasta'līq	Contains the name of the gun and a few figures.

42	Do.				Do.	Mentions Mangaljī, son of Raghunāth, (and ?) Kishandās, son of Sanghjī, as manufacturer(s).
43	Dragāh of Qatl al Shāhīd. Slab in the outer face of the southern wall.	Tughluq	Ghiyāthu'd-Dīn Tughluq Shāh	A.H. 722, Shawwāl=1322 A.D., October-November.	Persian verse, Naskh	Records the construction of a step-well by Thakkar Nānak, son of Jagbīr.
44	'Idgāh. Over the central miḥrāb	Bahmanī	Muḥammad Shāh I	A.H. 760, Shawwāl=1359 A.D., August-September.	Do.	Records the erection of the 'Idgāh by Ulugh Qutlugh Bahrām Khān.
45	Mosque in Daulat Bāgh. Over the central miḥrāb.		..	A. H. 993=1584-85 A.D.	Arabic, Thulth	Records the date of the construction of the mosque.
46	Ḥammām opposite the Fort. Slab over the main door.			A.H. 990=1582-83 A.D.	Do.	Refers to the construction of the *ḥammām* by Muḥibbu'llāh Khān. Written by 'Abdu'l-Qādir Ḥusainī.
47	Step-well in the Bazaar			A.H. 1216=1801-02 A.D.	Persian verse, Nasta-'līq.	Records the construction of the step-well by Arasṭū Jāh.
48	Tomb of Mīrzā 'Abdu'llāh Khān. Over the door in the south.			A.H. 991, Dhi'l-Qa'da, 28=1583 A.D., November-December.	Mixture of Arabic and Persian, Nasta'-līq.	Gives the date of the death of Mīrzā 'Abdu'llāh Khānu'z-Zamān.
49	Dargāh of H. Mu'min 'Ārif. Over an arched gate.			A.H. 1194=1780 A.D.	Persian verse, Nasta'-līq.	Records the construction of a *Kamān* (arch) by Amānu'llāh who got his desires fulfilled at the tomb.
50	Slab over the main gate of the enclosure			A.H. 1118?=1706-7 A.D.	Persian, Nasta'līq	Badly damaged. Seems to record the date, in a chronogram, of the construction of the gate.
51	Loose slab lying near Gol Gumbad				Persian verse, Nasta'-līq.	Badly damaged. Probably refers to a construction of some sort for water-storage as the town of Daulatābād is referred to as suffering from scarcity of water.
	PAITHAN TALUK					
52	**Kagzipura.**—Dargāh of Niẓāmu'd-Dīn Pīsh Imām. Slab over the main gate (not *in situ*).	Tughluq	Muḥammad Shāh	A.H. 733, Rabī'I, 14=1332 A.D., December 3.	Persian, Naskh	States that the construction of the mosque was carried out at the instance of Maliku'l-Umarā Ikhtiyāru'd-Daulat wa'd-Dīn Ulugh A'ẓam Qublī Sulṭānī, entitled Naṣīru'l-Mulk. Published in *Ep.Ind., A. & P. Suppl.*, 1957-1958, p. 32, Pl. X b.
53	Step-well. Slab to the left of the stairs			A.H. 1270=1853-54 A.D.	Persian verse, Nasta'-līq.	Constitutes a chronogram for the construction of the well.
54	Mosque on the bank of the tank. Slab in the back wall.	Bahmanī	'Alāu'd-Dīn Aḥmad Shāh II		Persian, Naskh	Much damaged. Records the construction of the mosque on the bank of the Zain Sar (?) tank by Maliku'sh-Sharq Parwīz-i-Qaranfal Sulṭānī. Date portion not clear.
55	**Khuldābād.**—Dargāh of Ḥaḍrat Khwāja Burhānu'd-Dīn. Slab in the outer face of the eastern wall of the tomb proper.			A.H. 744=1343-44 A.D.	Persian verse Naskh	Assigns the construction of a porch and the tomb of the saint Ḥaḍrat Burhānu'd-Dīn Gharīb to Kākā Shād Bakht (fortunate). Text by Burhānī.
56	Wooden plank fixed in the northern wall inside.				Persian verse, Thulth	Crudely composed description of the tomb and its various accessories and the eulogy of the saint by one Ḥasan. Also refers to the tomb of H. Zainu'd-Dīn situated nearby.
57	Another plank by the side of the above				Do.	Another copy of the above with little alteration.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No	Findspot	Dynasty	King	Date	Language and Script	Remarks
	BOMBAY—*contd.*					
	AURANGABAD DISTRICT—*concld.*					
	PAITHAN TALUK—*concld.*					
	Khuldābād—*concld.*					
58	Loose slab in the southern portion of the compound.	Bahmanī	Muḥammad Shāh I	A.H. 772=1370-71 A.D.	Persian verse, Naskh	Assigns the construction of a step-well to Khān-i-A'ẓam Ṣafdar Khān.
59	Old ruined mosque in the south-west corner of the enclosure. Slab in the southern wall.	Do.	'Alāu'd-Dīn Aḥmad Shāh II	A.H. 862, Jumādī II, 10 = 1458 A.D., April 25.	Persian, Naskh	Posthumous record. Badly damaged. States that the great Sulṭān 'Alāu'd-Dīn Aḥmad Shāh, son of Aḥmad Shāh al-Walī al-Bahmanī had intended to construct a Jāmi' mosque near the two holy tombs, but died before the construction could materialise and hence Parwīz-i-Qaranfal Sulṭānī constructed the said mosque at the orders of the heir-apparent (?).
60	Slab in the western wall in the north-west corner of the enclosure.	Tughluq	Muḥammad Shāh		Persian, Naskh	Fragmentary. Refers to the construction of a step-well.
61	Dargāh of H. Zainu'd-Dīn. Wooden plank in the northern wall of the tomb proper.			A.H. 771, Ramaḍān=1370 A.D., March-April.	Persian verse, Thulth.	Records the death of the saint Ḥaḍrat Zainu'd-Dīn Shīrāzī who died on the 25th Rabī' I and the construction of his tomb about five months later by Khwāja Shihābu'd-Dīn. Composed by Ḥamīd.
62	Slab in the outer face of the eastern wall			A.H. 771=1370 A.D.	Do.	Refers to the demise and the construction of the tomb of the above-mentioned saint, originally named Dā'ūd, son of Ḥusain, by the aforesaid Khwāja Shihāb. Text by one Dā'ūdī(?).
63	Slab over the central arch of the sehdarī			A.H. 1084=1673-74 A.D.	Arabic and Persian, Naskh and Nasta'-līq.	Records the year of completion.
64	Slab in the facade of the khānqāh				Persian verse, Nasta-'līq.	Letters almost peeled off. Seems to refer to the construction of a Khānqāh in the tomb of the saint who belonged to the Chishtī order, by Shāh Manṣūr.
65	Over the central miḥrāb of the mosque			A.H. 1074=1663-64 A.D.	Arabic, Thulth	Contains merely religious texts and the date. Obviously an epitaph.
66	Dargāh of Khwāja Muntajabu'd-Dīn. Wooden plank in the northern wall of the tomb proper.				Persian verse, Thulth.	Eulogy of the deceased saint. No date.
67	Chak Darwāza. Slab fixed into the wall to the right (not *in situ*).			A.H. 971, Ramaḍān, 17, Thursday=1564 A.D, April 29 which was Saturday.	Persian verse, Nasta'līq.	Refers to the construction of a mosque by Dayānat Khān, an admirer of the saint Muntajabu'd-Dīn, within the enclosure of the latter's tomb.

68	Another slab near the above .			Do. .	Do. .	Do.
69	Third slab in the same place .			A.H. 1123=1711-12 A.D.	Do. .	Records the repairs carried out to one of the three porches in the tomb of the saint (called here Zar Zarī Shāh) by Sulṭān Khān, a leading *sāhukār* of the place.
70	Bāgh-i-Munim. Over the main gate .			A.H. 1081=1670-71 A.D.	Persian verse, Thulth.	Records the date of the death of Raḥmān Qulī, in a chronogram. Written by Ḍiyāu'd-Dīn.
71	Headside of the grave of H. Rājū Qattāl Ḥusainī.				Persian, Ṭughrā .	Modern. Mentions the name of the saint only.
72	Headstone of a grave said to be that of Abu'l-Ḥasan Tānā Shāh. . . .				Do. .	Modern. Mentions the name of Abu'l-Ḥasan Tānā Shāh only.
	NANDED DISTRICT					
	BHOKAR TALUK					
73	Bhōkar.—Slab on the tank .			A.H. 1233=1817-18 A.D.	Persian verse, Nasta'līq.	States that the tank was constructed by Nawwāb Raf'atu'l-Mulk.
	DEGLUR TALUK					
74	Deglūr.—Slab lying on a grave near the local Dargāh.			A.H. 1239, Shawwāl, 29=1824 A.D., June 27.	Persian, Naskh .	Records the date of death of Zīnatu'n-Nisā, 6½ months old daughter of Sayyid Bahāu'd-Dīn Shaṭṭārī, *munṣif* of Deglūr.
	NANDED TALUK					
75	Malegāon.—Mosque. Slab in the inner wall.				Persian prose and verse, Thulth.	Damaged. Seems to refer to the construction of a mosque. Date unintelligible.
76	Nanded.—Gadipura locality.—Dargāh of Makhā Shāh. Slab on the back wall.				Arabic and Persian, Naskh.	Damaged and execution crude. Purport not clear. Seems to mention one Khākī as a disciple of Shāh Fatḥu'llāh Nūrī.
77	Slab over the door of the same Dargāh			A.H. 1051=1641-42 A.D.	Persian, Nasta'līq .	Contains a chronogram in one line for the date of the death of Shāh Makhā and the date in words.
78	Dargāh of Shāh Fatḥu'llāh Nūrī. Slab in the side wall.			A.H. 1070=1659-60 A.D.	Persian, Naskh .	Records the construction of the mosque and *ḥujra* of Ḥaḍrat Shāh Fatḥu'llāh Nūrī, by Muḥammad Nuṣrat Khān, son of Fatḥ Jang Khān Afghān.
	PARBHANI DISTRICT					
	PARBHANI TALUK					
79	Parbhāni.—Roshan Khān's tomb. Slab over the eastern gate.			A.H. 1222=1807-08 A.D.	Do. .	States that the construction of the mausoleum was started in A.H. 1210 by the order of Nawwāb Subḥān Khān Bahādur and finished on the date given.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MADHYA PRADESH					
	BHILSA DISTRICT					
	BHILSA TAHSIL					
80	**Bhīlsā.**—Slab lying near the Block Development Office.	Mughal	Shāh Jahān	A.H. 1045=1635-36 A.D.	Persian prose and verse, Nasta'līq.	Records the construction of a rest-house for travellers by Sayyid Ḥasan, under the superintendence of Dēbdās of Delhi.
	MYSORE					
	GULBARGA DISTRICT					
	CHINCHOLI TALUK					
81	**Chiñchōli.**—Queen's Fort. Slab built into the wall.	Do.	Do.	A.H. 1066?=1655-56 A.D.	Persian verse, Nasta'-līq.	Faulty composition. Seems to record the construction of the fort during the period of 'Abdu'l-Ḥamīd, son of Buhlūl Khān.
82	Another slab in the same place				Do.	Records the construction of the fort of Chinchcli by Muḥammad Khān.
83	Dargāh. Slab over the inner entrance			A. H. 1187, Dhi'l-Qa'da=1774 A.D., January-February.	Do.	States that the door of the dargāh was constructed by Sīdī Bashīr.
84	Slab over the entrance			A.H. 1269=1852-53 A.D.	Do.	Records the construction of an arched doorway (?) by Dalīl Khān.
85	**Itibārpūr.**—Laxmī Temple. Slab to the right.				Persian, Naskh	Records the construction of a *paiṭ* and its designation as Ibrāhīm Itibarpur by Khān-I-A'ẓam I'tibār Khān.
	GULBARGA TALUK					
86	**Gulbarga.**—Fort. Masjid-i-Kalān. Slab in the right side of the northern porch.	Bahmanī	Muḥammad Shāh I	A.H. 769, Muḥarram 4 = 1367 A.D., August 31.	Arabic, Naskh	Published in *Ep. Ind. Mosl.*, 1907-8, p. 1, No. 2.
87	Slab in the left side, same place			A.H. 824=1421 A.D.	Arabic, Thulth	Epitaph of Ḥājī Maḥmūd, son of Ḥājī Ḥusain Lāhijānī. Noticed *ibid.*, p. 2, No. 3.
88	Slab in the inner face of the outer western wall.	'Ādil Shāhī	'Alī 'Ādil Shāh I	A.H. 965?=1557-58 A.D.	Persian, Naskh	Published *ibid.*, p. 2, No. 5, where the name 'Arab Khān is wrongly read as 'Izzat Khān. For another inscription with similar text, see No. 97 below.
89	Stepwell within the two western walls. Slab in the wall.	Do.	Do.	A.H. 969=1561-62 A.D.	Do.	*Ibid.*, p. 4, No. 10, where the reading of the date is not given.

90	Another (ruined) step-well. Slab in the wall near the steps.	Do.	Do.	A.H. 972, Jumādā, I, 5=1564 A.D., December 9.		*Ibid.*, p. 3, No. 7, where the reading, particularly of the date, is not correct.
91	Zanjīrī gate. Slab over the gate	Do.	Muḥammad	A.H. 1045=1635-36 A.D.	Persian and Arabic, Thulth	Incomplete reading published *ibid.*, p. 2, no. 4. States that the fifth gate of the fort which originally had 4 gates, was constructed by Malik Yāqūt. Date in figure as well as in chronogram.
92	Slab in the wall near the Fīl Burj	Do.	Sikandar	A.H. 1084=1673-74 A.D.	Persian, Nasta'līq	Published in *Ep. Ind. Mosl.*, 1907-1908, p. 8, No. 21, where the date of commencement is wrongly read as 1083 instead of 1073.
93	Nauras Burj. Slab in the wall			A.H. 1015=1603-04 A.D.	Arabic, Thulth	Published *ibid.*, p. 7, No. 18, where the date is not given.
94	Another slab in the same place	'Ādil Shāhī	Ibrāhīm II	A.H. 1033=1623-24 A.D.	Persian, Nasta'līq	*Ibid.*, p. 7, No. 17.
95	Ghaḍiālī Burj. Slab in the eastern side	Do.	Muḥammad	A.H. 1066=1655-56 A.D.	Persian verse, Thulth	*Ibid.*, p. 7, No. 20.
96	Gun. Backside			A.H. 1183=1769-70 A.D.	Persian, Nasta'līq	Contains merely the name of Nawwāb Zainu'd-Dawla Bahādur Ẓafaru'd-Dawla Bahādur, a friend of the rightful Sayyids.
97	Bastion adjoining the Jagat Tālāb inside the eastern wall. Slab fixed into the bastion.	'Ādil Shāhī	'Alī 'Ādil Shāh I	A.H. 965=1557-58 A.D.	Persian, Naskh	Same as No. 88 above.
98	Kālā Pahāḍ bastion. Slab fixed into the bastion.	Do.	Muḥammad	A.H. 1058=1648-49 A.D.	Do.	Published in *Ep. Indo-Mosl.*, 1907-1908, p. 7, No. 19.
99	Slab in the wall near the Hāthī Burj	Do.	Ibrāhīm II		Do.	Damaged. Records the construction, probably of a bastion by Muḥammad Ḥaidar. Date portion peeled off.
100	Small mosque in the north-west area	Do.	'Alī 'Ādil Shāh I		Arabic, Thulth	Published in *Ep. Indo-Mosl.*, p. 4, No. 9, where the name of the builder of the mosque is wrongly read as 'Izzat Khān instead of 'Arab Khān. See also Nos. 88 and 97 above.
101	Loose slab	Bahmanī	Muḥammad Shāh II	A.H. 797=1394-95 A.D.	Persian verse, Naskh	Badly damaged. Records the construction of a mosque by Fakhr-i-Duwal Mubārak Sulṭānī.
102	Slab in the wall near the Hāthī Darwāza	'Ādil Shāhī	Ibrāhīm II	A.H. 995?=1586-87 A.D.	Persian, Thulth	Published in *Ep. Indo-Mosl.*, op. cit., p. 6, No. 16, where the date is not given.
103	Maḥalla Mominpūra. Baḍī Masjid. Slab over the main door.	Bahmanī	Muhammad Shāh I	A.H. 774, Rabī'I, 5?=1372 A.D., September 4.	Persian prose and verse, Naskh	Badly damaged. Records the construction of a mosque and a step-well by Rajab Jalāl Shīrāzī.
104	Slab fixed into the left side of the eastern gate.	Mughal	Muḥammad Shāh	A.H. 1145=1732-33 A.D.	Persian, Thulth	Damaged. Records the construction of a step-well by Sayyid Muḥammad 'Ārif.
105	Dargāh of Ḥaḍrat Muḥammad Gaisū Darāz. Loose slab in the *deoḍhi*.	'Ādil Shāhī	Ibrāhīm I	A.H. 945=1538-39 A.D.	Persian verse, Naskh	Damaged. Contains the eulogy of the celebrated saint and states that the special gate to the dargāh was constructed by way of devotion by a servant (name unintelligible) of the king.
106	Samā 'Khāna. Slab in the southern wall			A.H. 958=1551 A.D.	Do.	Damaged. Records the construction of a building for the comfort of the attendants of the tomb and the travellers by a person (name not readable).

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—*contd.*					
	GULBARGA DISTRICT—*concld.*					
	GULBARGA TALUK—*concld.*					
	Gulbarga—*concld.*					
107	Slab in the southern wall of the enclosure			A.H. 1108, Rabī'I, 1=1696 A. D., September 18.	Arabic and Persian, Thuluth	Records the death of a lady (name not mentioned) a descendant of the 5th century (A.H.) saint Khwāja 'Abdu'llāh Anṣārī. Probably same as *Ep. Indo-Mosl.*, 1907-1908, p.9, No. 23, where no particulars are given
108	Ḥavelī Manṣabdār near the Dargāh. Headstone of a grave.				Arabic, Thuluth .	Contains only Shiite *durūd.*
109	Maḥalla Shaikh Raḍā. Tomb of Khwāja Sirāju'd-Dīn Junaidī. Step-well. Slab in the northern wall.	Bahmanī .	Muḥammad Shāh I .	A.H. 768, Sha'bān 10 = 1367 A.D., April 11.	Persian verse, Naskh	Badly damaged. Records the contruction of a step-well by the chief of Turks(?), Abū Muḥammad Tabrīzi under the supervision of Khwāja Kabīr, son of Muḥammad Khalkhālī.
110	Mosque. Loose slab .	Do. .	Muḥammad Shāh II .	A.H. 781, Ramaḍān =1379A.D., December 11=1380 A. D., January 9.	Do. .	Fragmentary and badly damaged. Seems to refer to the construction of a mosque by Maliku'sh-Sharq Abājī(?).
111	Kharbūza Gumbad. Slab over the main gate.	Do. .	Fīrūz Shāh .	A.H. 819, ... 12= 1416-17 A.D.	Do. .	Badly damaged. Comprises an eulogy and records the construction of the tomb of Malik Nāib Hushang *Sarpardadār* who had died on the 13th(?) of Ṣafar.
112	Tomb near Langar Khāna mosque. Slab over the door.	Do. .	Aḥmad Shāh II (?) .	A.H. 837, Shawwāl= 1434-A.D., May-June.	Arabic, Thuluth .	States that the tomb over the grave of the great saint Sayyidī Aḥmad Kabīr was constructed by Ḥājī Zaidā of Marāgha.
113	Bāolī Qalandar Shāh. Slab in the eastern wall.	Do. .	'Alāu'd-Dīn Humāyūn Shāh .	A.H. 862=1457-58 A.D.	Persian verse, Naskh; Sanskrit, Nāgarī.	Bilingual. Fragmentary and badly damaged. Refers to the construction of a step-well. Name of the builder not legible. For the Sanskrit portion, see *A.R. Ep.*, 1957-1958, App. No. B 325.
114	**Hīrāpur.**—Step-well. Slab in the wall.	'Ādil Shāhī .	Ibrāhīm II	A.H. 994, Muḥarram =1585A.D., December, to 1586 A.D., January.	Persian, Naskh	Published in *Ep. Indo-Mosl.*, 1907-1908, p. 5, No. 13.
115	Graveyard in Maḥalla Pā'īn. Headstone of a grave.			A.H. 1040, Ramaḍān 14=1631 A.D., April 6.	Persian, Nasta'līq	Records the name (and probably the death) of Khwāja Shāh Nawāz, son of Khwāja Muḥammad Subḥān, a descendant of Khwāja Jām.
116	Hāshīm Bāoli. Slab into the southern side.			A. H. 1214=1799-1800 A.D.	Persian verse, Nasta'līq.	Published in *Ep. Indo-Mosl.*, 1907-1908, p. 10, No. 26.
117	Tomb of Sīdī 'Ambar. Slab over the main gate.			A.H. 1008=1599-1600 A.D.	Persian verse, Naskh	*Ibid.*, p. 6, No. 15.

118	Tomb near 'Anbar's Tomb. Three sides of a grave.				Arabic, Thulth	A part from a Quranic verse, contains the name of the pardoned Khunza, the wet-nurse of Chānd Bībī Sulṭān.
119	Three sides of another grave				Arabic, Naskh	Religious texts only.
120	Maqbara Kī Masjid. Slab in the left side of the facade.			A.H. 980 ?=1572-73 A.D.	Do.	Records the Shiite *durūd* and the date only.
121	Slab to the right of the above			A.H. 1203, Dhi'l-Ḥijja=1789 A.D., August-September.	Persian, Naskh	Published in *Ep. Indo-Mosl.*, op. cit., p. 9, No. 25, where the date is wrongly given as 1204 in text and 1202 in translation.
	SHORAPUR TALUK					
122	**Kembhāvi.**—Basavaṇṇa temple. Loose slab lying in front (in two pieces).	Bahmanī	Name lost (probably Kalīmu'llāh)	A.H. 935, Ramaḍān =1529 A.D., May-June.	Do.	Fragmentary. Records the construction on the given date of a tomb (and a mosque) by Ḥājī (name lost) and endowment of shops etc. for the maintenance of the mosque and the tomb. Further imprecates those who seek to violate the terms of the deed or spend the income otherwise. Written by Ḥājī Ḥusain, son of Yūsuf.
123	Darwantara Bāvī (well). Slab in the wall.				Persian, Thulth	Records the construction of a well for the use of men and animals. Further states that 30 *bighas* of fallow (?) land was brought into cultivation through hard labour and its income endowed for the service charges of the attendants of the well.
	RAICHUR DISTRICT					
	LINGSUGUR TALUK					
124	**Kōṭa (Kāṭī).**—Dargāh of Amīru'd-Dīn. Slab in the wall.				Persian, Naskh	Damaged. Purport not clear.
125	**Mudgal.**—Fort. Slab in the wall near Chār Maḥal.	'Ādil Shāhī	Ibrāhīm I	A.H. 943,Rabī 'II 12, Shuhūr San 948?= 1536 A.D., September 28.	Do.	Execution crude. Purport not quite clear. Seems to refer to some exploit(?) by Shamshīru'l-Mulk, a servant of the king.
126	Bijlī Bāvī. Loose slab lying nearby	Mughal	Aurangzeb	Regnal year 47, (A.H.1115) Rabī'II 25, Friday=1703 A.D., August 27.	Persian, Nastal'īq, Local dialect, Nāgarī.	Bilingual. Fragmentary. States that one bastion which was totally damaged was repaired by Rāja Rām Singh Sisōdia Rānāwat, the *qala'dār* and *faujdār* and it was renamed Rām Burj. For the Sanskrit version, see No. 705 of Appendix B, *A.R. Ep.*, 1958-59.
	RAICHUR TALUK					
127	**Malihābād.**—Mosque. Loose slab			A.H. 918, Dhi'l-Qa'da 14=1513 A.D., January 21.	Persian, Naskh and Kannaḍa.	Bilingual. Comprises the text of a *qaulnāma* issued by Maliku'sh-Sharq Malik 'Ambar, granting reductions in the levies on the village communities like farmers, oil-sellers etc., and prohibiting collection of the same by rates other than those laid down. Ends with an imprecation. For the Kannaḍa portion, see *op. cit.*, No. 722 A of App. B.
128	**Raichur.**—Fort. Kāṭī Darwāza. Slab fixed inside the gate (said to have originally belonged to the Kamānī gate now no more).	Bahmanī	Muḥammad Shāh III	A.H. 837=1468-69 A.D.	Persian prose and verse, Naskh	Records the construction of a gate by Khān-i-A'ẓm Mallū Khān Ḥāfiẓ.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—*contd.*					
	RAICHUR DISTRICT—*contd.*					
	RAICHUR TALUK—*contd.*					
	Raichur—*contd.*					
129	Dāru'l-Muṭāla'a (Reading room) within the Kāṭī gate. Slab fixed into a niche.	'Ādil Shāhī	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Arabic prose and Persian verse, Naskh.	States that the nine arches with a room above were constructed by Amīr 'Abdu'l-Muḥammad, the governor.
130	Slab fixed into another niche.	Do.	Do.	Do.	Persian verse, Naskh	Same as above. Records further that the building was a new construction, there being nothing but the fort-wall at the site.
131	Bastion near the Andhērī Bāolī. Loose slab.	Do.	Ibrāhīm I	A.H. 953=1546-47 A.D.	Persian verse, Nasta-'līq.	States that the bastion was constructed through the efforts of Aḥmad Ḥājī Gunābādī.
132	Bastion near the Khusraw Burj. Slab in the wall.	Do.	Do.	A.H. 955=1548-49 A.D.	Do.	Records the construction of the bastion.
133	Makkī Darwāza. Slab over the second doorway.	Bahmanī	Muḥammad Shāh III	A.H. 874=1469-70 A.D.	Persian, Naskh	Records the construction by Khān-i-A'ẓam Mallū Khān Ḥāfiẓ.
134	Jāmi' mosque. Slab fixed into the right miḥrāb in the west wall.	'Ādil Shāhī	'Alī 'Ādil Shāh I	A.H. 985=1477-78 A.D.	Arabic and Persian, Naskh	Records the construction of a mosque in the reign of the king.
135	Slab fixed into the left *miḥrāb*.	Do.	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Arabic prose and Persian verse, Naskh	Records the date of construction of a Jāmi' mosque by Malik 'Abdu'l-Muḥammad in two years. The mason's name was Rāja.
136	Slab fixed into the niche above the left *miḥrāb*.	Do.	Do.	Do.	Arabic and Persian verse, Naskh.	Purport same as above.
137	Slab fixed into the central miḥrāb				Arabic, Thulth and Nasta'līq.	Contains the First Creed and names of the four companions of the Prophet.
138	Dargāh of Shāh Mīr Ḥusain and Mīr Ḥasan near the Jāmi' mosque. Slab over the entrance (not *in situ*).	'Ādil Shāhī	Ibrāhīm II	A.H. 1032=1622-23 A.D.	Persian verse, Naskh.	Records the construction of a granary (*anbārkhāna*) by 'Abdu'l-Muḥammad. See No. 129 above.
139	Daftarī mosque. Freize over the facade.			A.H. 904=1498-99 A.D.	Persian, Naskh.	Records an endowment, made by Maliku'sh-Sharq Malik Ḥājī, son of Sulaimān Qirmānī, of 9 *chāwars* of land in the village Durgpur in Raichur district, of 8 *chāwars* for the leader of prayers, caller to prayers etc., and 1 *chāwar* for the managing trustee of the mosque—and 40 shops near the mosque in the city of Raichur for meeting the expenditure incurred on its upkeep.

140	Yak Minār mosque. Slab fixed into the southern wall near the entrance (brought from elsewhere).			A.H. 905=1499-1500 A.D.	Arabic, Naskh .	Contains only a saying of the Prophet on charity.
141	Slab over the main entrance . .	Bahmanī .	Maḥmūd Shāh . .	A.H. 919=1513-14 A.D.	Persian verse, Naskh.	Records the construction of a mosque by 'Ambar during the government of Maliku'l-Mulk 'Ādil-i-Thānī (i.e., the second 'Ādil Shāhī ruler).
142	Yatīm Shāh's mosque near the Kamānī Darwāza. Slab in the north wall.			A.H. 1162, Jumādā I, 7=1749 A.D., April 14.	Arabic and Persian, Naskh.	States that the mosque was constructed under the supervision of Yatīm Shāh Faqīr, a disciple of Shāh Jamāl Qalandar and through the efforts of Shaikh 'Abdu'l-Wāḥid, the qal'adār.
143	Mosque of Hazāra Baig. Slab over the main entrance (said to have been brought from behind the Jail).	Bahmanī .	Maḥmūd Shāh . .		Arabic, Naskh .	Records the construction of a mosque by Khwāja Sumbul during the government of 'Ādil Khān-i-Thānī (the second 'Ādil Khān).
144	Tomb of Yūnus Shāh behind the Jail. Headside of the grave.				Arabic, Thulth .	Contains only a saying of the Prophet.
145	Do. Footside .			..., Rajab 1, Friday.	Persian, Naskh .	Records the date of death of Shaikh Yūnus (Yūsuf?). Year portion peeled off.
146	Mosque inside the Naurang Darwāza. Slab in the southern wall (said to have been brought from Ṭāhir bastion).	'Ādil Shāhī .	'Alī 'Ādil Shāh I .	Shuhūr 971 (in words), A.H. 978(in figure)=1570-71 A.D.	Arabic, Naskh. .	Records the construction (of a bastion?) by Ṭāhir Khān.
147	Outside the Fort. Jāmi' mosque in Ṣarrāf Bāzār. Slab over the main gate.	Do. . .	Maḥmūd (Muḥammad?) .	A.H. 1038=1628-29 A.D.	Arabic prose and Persian verse, Naskh.	States that the mosque was constructed by 'Abdu'l-Muḥammad, the work having started during the reign of Ibrāhīm 'Ādil Shāh.
148	Slab in the left corner, same place .				Arabic, Ṭughrā .	Contains a Quranic chapter only.
149	Tomb of Qābil Shāh. Slab in the south wall.			A.H. 1167, Jumādā I, 9=1754 A.D., March 4.	Persian, Nasta'līq .	Records the construction of the tomb of Pīr Qābil Ṣāḥib by Sayyid 'Ālam and 'Abdu'l-Ghanī.
150	Chowk kī Masjid. Slab fixed into the floor of the central miḥrāb.				Arabic, Naskh . .	Contains Quranic verses only.
151	Slab over the main entrance . .				Persian verse, Nasta'līq.	Contains only a Persian verse of didactic nature.
152	Mosque in Maḥalla Lohārwāḍa. Slab over the central arch in the facade.			A.H. 1032=1622-23 A.D.	Persian verse, Naskh	States that the mosque was constructed by Bībī Ḥalīma.
153	Slab built into the central miḥrāb. .			Do. .	Arabic prose and Persian verse, Naskh.	Purport same as in No. 152 above.
154	Masjid Sarwarān in Maḥalla Maddi Peṭ. Slab over the main entrance.			A.H. 1198, Rabī'II, 11=1784 A.D., March 4.	Persian verse, Nasta'līq.	States that the construction of the mosque of Shāh 'Abdu'llāh was started on the 27th Jumādā A.H. 1196 and completed after 22 months on the given date by a lady-admirer of the saint, Hājī Bakhtī by name under the superintendence of Ghulām Muḥammad in the time of Shujā'u'l-Mulk and Nawwāb Dhu'l-Faqāru'd-Dawla.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	MYSORE—*concld.*					
	RAICHUR DISTRICT—*concld.*					
	RAICHUR TALUK—*concld.*					
	Raichur—*concld.*					
	Slab over the central arch of the facade .				Arabic prose and Persian verse, Nasta'līq.	Contains merely the names of 4 Caliphs and 12 imāms.
156	Maḥbūb Gulshan Bāgh. Slab fixed into the ground (said to have been brought from elsewhere).	Bahmanī .	Muḥammad Shāh III .	A.H. 885=1480-81 A.D.	Persian, Naskh .	Records the construction of some structure by Khān-i-A'ẓam Mallū Khān Ḥāfiẓ.
157	Dargāh of Abū Turāb near 'Īdgāh. Stone lintel of the main door.				Arabic, Naskh. .	Damaged. Contains a sixteen-housed square in the middle with pious ejaculations on both the sides of the lintel.
	RAJASTHAN					
	AJMER DISTRICT					
158	**Ajmēr.**—Arhāī Din kā Jhonpra. Behind the second arch from the south.				Do. .	Noticed in *Ep. Indo-Mosl.*, 1911-1912, p. 33.
159	Dargāh of H. Khwāja Mu'īnu'd-Dīn Chishtī. Headstone of a grave to the east of the Bogamī Dālān.			A.H. 984=1576-77 A.D.	Arabic prose and Persian verse, Naskh and Nasta'-'līq.	Records the date of the death of Muḥammad Wafā in a chronogram. Published in *Ep. Ind., A. & P. Suppl.*, 1957-1958, p. 49, Pl. XII a.
160	Headstone of a grave near the Khirkī Darwāza.			A.H. 985=1577-78 A.D.	Arabic, Nasta'līq.. ..	Records the death of Mīr Khādim, son of the famous saint Makhdūm a'z-Zāhid al-Jāmī.
161	Headstone of another grave near the above.			Do. .	Do. .	Records the death of Mīrzā Muḥammad Amīn, grandson, on father's side, of the famous saint Makhdūm a'z-Zāhid al-Jāmī and, on mother's side, of Maulānā Ghāzī Khān Badakhshī.
162	Marble sarcophagus adjacent to the ḥūjra of Niẓāmu'l-Mashāikh.			A.H. 1023=1614-15 A.D.	Persian verse, Nasta-'līq.	Records the demise of Khusraw Khān of Sind, a nobleman. Published in *Ep. Ind. Ar. & Pers. Suppl.*, 1957-1958, p. 51, Pl. XII b.
163	Marble sarcophagus near the Chhatri gate. One portion.			A.H. 1182, Shawwāl 29=1769 A.D., March 8.	Do. .	Records the date of death of Mīrzā 'Ādil. *Ibid.*, 1959-1960, p. 49, Pl. XIII a.
164	The other portion .				Arabic, Naskh	Religious text only.

165	Another grave near the above			A.H. 1214, Rabī' I, 8=1799 A.D., August 10.	Persian, Nasta'līq	Records the demise of Mīrzā Muḥammad 'Abdu'r-Raḥīm Baig Khān Bahādur Mu'īnu'd-Dawla Himmat Jang. *Ibid.*, pp. 52-53, Pl. XIII b.
166	Grave to the west of the Khirkī Darwāza. Headside.				Arabic, Thulth	Religious texts only.
167	Do. Footside			A.H. 1033, Muḥarram, 5, Monday=1623 A.D., October, 20.	Persian verse, Nasta'līq.	Records the death of one Naṣru'llāh. *Ibid.*, 1957-1958, p. 60. Pl. XV c.
168	Chilla of Quṭb Ṣāḥib. Over the main gate.			A.H. 1239=1823-24 A.D.	Persian verse, Naskh.	Records the construction of the tomb of Muḥammad Shāh and also of a mosque and a *khānqāh* by one Maḥmūd. *Ibid.*, 1959-1960, p. 55, Pl. XIV b.
169	Tārāgaḍh.—House of one Dhākir Ḥusain. Slab fixed into a wall.			A.H. 1094=1682-83 A.D.	Persian verse, Nasta'līq.	Seems to refer to some divine bounty received by one darwīsh. Exact purport not clear. *Ibid.*, p. 42, Pl. X b.
	NAGAUR DISTRICT BARI KHATU TAHSIL					
170	**Bari Khatu.**—Tomb of Maghribī Shāh. Slab fixed into the wall of the verandah on the west.	Mamlūk	Iltutmish	A.H. 629, Ramaḍān=1232 A.D., June-July.	Arabic, Naskh	Records the construction of a tank by Mas'ūd, son of Aḥmad, son of 'Umar al-Khalj.
171	Loose slab	Do.	Ghiyāthu'd-Dīn Balban	A.H. 666, Jumādā II, 11=1268 A.D., February 27.	Do.	Fragmentary. Records the name and titles of the king and of Malik-i-Mulūki'sh-Sharq Saifu'd-Daulat wa'd-Dīn Aḥmad(?) Sulṭānī.
172	Tomb proper. Slab in the outer face of the northern wall.			A.H. 1008=1599-1600 A.D.	Arabic and Persian, Nasta'līq.	States that the writer, Mīr Buzurg visited the holy tomb in the company of (his father) Nawwāb Amīr Muḥammad Ma'ṣūm.
173	Slab over the main door	Mughal	Akbar	A.H. 1010=1601-02 A.D.	Persian prose and verse, Nasta'līq.	States that the emperor permitted the servant Muḥammad Ma'ṣūm of Bhakkar to leave as envoy to 'Irāq (*i.e.*, Iran).
174	Slab in the outerface of the southern wall.			A.H. 1013=1604-05 A.D.	Do.	States that the writer, Mīr Buzurg, visited the holy tomb in the company of Amīr Muḥammad Ma'ṣūm at the time of his return from Iran.
175	Slab fixed into a wall in the enclosure			A.H. 1081, Jumādā II, 27=1670 A.D., November 1.	Persian, Nasta'līq.	Records the construction of a mosque in the vicinity of the tomb by (?) Shaikh Ādam, at the instance of Shaikh Mujāhid and Nūr Muḥammad.
176	Graveyard on the hill. Slab in the west wall.			A.H. 761, Shawwāl, 1=1360 A.D., August 15.	Persian verse, Naskh.	States that six martyrs were killed on the said day (of 'Īdu'l-Fiṭr) in a religious feud after displaying feats of valour.
177	Dargāh of Samman Shāh. Over the main entrance.			A.H. 802?=1399-1400 A.D.	Do.	Records the date of death (A.H. 648=1250-51 A.D.) of Shāh Samman and that of the construction of the tomb.
178	Wall to the west of the tomb	Mughal	Shāh Jahān	A.H. 1062, reg. year 25=1651-52 A.D.	Persian, Nasta'līq.	Records the construction of the dome of the tomb during the time of Pahāḍ Khān.
179	Wall to the north of the tomb				Persian verse, Nasta'līq.	Crude execution. Purport not clear. Names of the saint and of stone-carver Raḥmān(?) are somewhat readable.

D.—Arabic and Persian Inscriptions, 1958-59—*contd.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	RAJASTHAN—*concld.*					
	NAGAUR DISTRICT—*concld.*					
	BARI KHATU TAHSIL—*concld.*					
	Bari Khatu—*concld.*					
180	Fort. Shāh Ḥafīẓu'llāh's mosque. Slab over the central miḥrāb.			A.H. 1188, Dhi'l-Qa'da, 26, Sunday=1775 A.D., January 29.	Persian verse, Naskh.	Records the date of death of the saint Shāh Ḥafīẓu'llāh.
181	Over the main entrance			Do.	Persian verse, Nasta'līq.	Purport same as in No. 180 above. Further gives the name of the stone-carver Nūr Muḥammad, son of Malik Dīn.
182	Slab in the miḥrāb	Mughal	Muẓaffaru'd-Dīn Shāh'Ālam	A.H. 1204, Rabī'II, 21=1790 A.D., January 8.	Persian, Nasta'līq.	Records the construction of the mosque. Also gives a couplet mentioning the saint.
	UTTAR PRADESH					
	ALLAHABAD DISTRICT					
183	**Allahābād.**—Municipal Museum. Slab No. 1.	Tughluq	Fīrūz Shāh	A.H. 765, Ṣafar, 14=1363 A.D., November 22.	Persian, Naskh.	States that a mosque was built through the efforts of Bahādur, a servant of late Maulānā Sirāju'd-Dīn.
184	Slab No. 2, originally from Kauśāmbī.			A.H. 969=1561-62 A.D.	Persian verse, Thulth	Damaged. Gives a chronogram for the death of one Hāshim.
185	Slab No. 3, from the same place			A.H. [10?]81, Rabī' II, 6=1670 A.D., August 13.	Persian, Naskh.	Assigns the erection of a mosque to Shaikh Fīrūz.
186	Slab No. 4				Persian verse, Nasta'līq.	Contains a couplet purporting to encourage praying.
187	Slab No. 5				Arabic, Naskh	Fragmentary. Appears to be an epitaph.
188	Slab No. 6				Persian prose and verse, Nasta'līq.	Too much damaged. Seems to be an epitaph.
	BANARAS DISTRICT					
189	**Banāras (Vārāṇasī).**—Maḥalla Bakaryā Kuṇḍ. Dargāh of Fakhru'd-Dīn Shahīd. Stone-beam in the mosque.	Tughluq	Fīrūz Shāh	A.H. 777, Rabī'II, 1=1375 A.D., July, 31.	Persian, Naskh	Records the construction of the mosque as well as the dome of the porch, the *ḥujra*, the steps of the reservoir and the enclosure of the tomb of Sayyid Fakhru'd-Dīn Shahīd 'Alawī by Ḍiyā Aḥmad.

190	Slab in the outer wall	Do.	Do.	A.H. 777=1375 A.D.	Persian verse, Naskh	Records the construction of the dome of the porch in the Sayyid's tomb by Ḍiyā-i-Duwal (same as in the previous record).
191	Grave of Mithālī Bābā. Headstone				Persian verse, Nasta'līq.	Badly damaged. Purport not clear.
192	Reverse of the above				Do.	Do.
193	Sālārpūr graveyard. Left side of a grave.			A.H. 880, Shawwāl,2 =1476 A.D., January 29.	Persian verse, Naskh.	Records the demise of the chief of the Maliks, viz. Natthan, son of Hizibr.
194	Head side of the same grave			....	Arabic, Naskh	A Quranic verse only.
195	Top of the same grave				Do.	First Creed only.
	HARDOI DISTRICT					
	BELGRAM TAHSIL					
196	Bēlgrām.—Jāmi' mosque. Loose slab	Sharqī	Maḥmūd Shāh	A.H. 845=1441-42 A.D.	Persian, Naskh	States that this structure was renovated through the efforts of the great Malik Mānik Bhaṭṭī Bhaṭnerī, a companion of Khān-i-A'ẓam Fatḥ Khān, son of Fatḥ Khān Hirevī.
197	Slab to the left side of the entrance, inside.	Do.	Ibrāhīm Shāh		Persian verse, Do.	Fragmentary. Seems to refer to the construction of the Jāmi' mosque and contains the name of the lofty noble, 'Alī, son of Shams.
198	Maḥalla Sayyidwāda. Imāmbāra of H. 'Abbās. Slab to the left side of the entrance.			A.H. 1223=1808-09 A.D.	Persian verse, Nasta'līq.	Records the construction of the *ta'ziya-khāna* of Imām Ḥusain by Khān Mahdī 'Alī Masīḥ-i-Zamān.
199	Dargāh of H. 'Abbās. Slab in the right side of the inner entrance.			A.H. 1271=1854-55 A.D.	Do.	Records the construction of the dargāh adjacent to the *ta'ziya-khāna* by Sayyid Jān Khān.
200	Left side of the wooden pulpit			A.H. 1274=1857-58 A.D.	Do.	States that the pulpit was provided by Muḥammad, son of Sayyid Jān.
	JAUNPUR DISTRICT					
201	Jaunpur.—Aṭāla mosque. Slab over the central miḥrāb.				Arabic, Naskh	Religious text only. Calligraphy similar to that employed in Bengal inscriptions.
202	Loose slab lying near the central miḥrāb.	Tughluq	Fīrūz Shāh	A.H. 765, Shawwāl, 1, Sunday=1364 A.D., July 2 which was Tuesday.	Persian verse, Naskh	Records the construction of a mosque by Khwāja Kāmil-i-Khān Jahān.
203	Baṛī mosque. Slab in the central miḥrāb				Arabic, Naskh	Religious text only.
204	Another slab, same place				Do.	Do.
205	Headside of a grave in the courtyard			A.H. 1047, Muḥarram, 23=1637 A.D., June 7.	Arabic and Persian, Nasta'līq.	Records the date of the martyrdom of Raḥmān Baig, son of Qāsim Sanglajī.

D.—Arabic and Persian Inscriptions, 1958-59—*concld.*

Sl. No.	Findspot	Dynasty	King	Date	Language and Script	Remarks
	UTTAR PRADESH—*concld.*					
	JAUNPUR DISTRICT—*concld.*					
	Jaunpur—*concld.*					
206	Khānqāh. Headside of a grave			A.H. 976=1568-69 A.D.	Persian verse, Nasta'līq.	Records the death of Shāh Hāshim.
207	Headstone of another grave			A.H. 1006=1597-98 A.D.	Do.	Records (the construction?) of the grave of Sulṭān Hāshim.
208	Headstone of a third grave			A.H. 1120=1708-09 A.D.	Arabic, Nasta'līq.	Records the date of death of some one (name not given) in chronogram as well as in figures.
209	Sides of the same grave				Arabic, Thulth	Quranic verse only.
210	Fort. Slab fixed into the ground in the courtyard of the main gate.			A.H. 1180, Rabī'I 22=1766 A.D., August 28.	Persian, Nasta'līq	Enjoins that the governor, the *kūtwāl*, the *qal'adār* and *faujdār* of Jaunpur should see that the daily allowance given to Sayyids, widows and other needy people as started by Muḥammad Bashīr Khān Bahādur is continued.
	LUCKNOW DISTRICT					
211	Lucknow.—Maḥalla Nādān Maḥal. Tomb of Shaikh Ibrāhīm Chishtī. Slab over the main gate.			A.H. 961=1553-54 A.D.	Do.	Records the death of the celebrated saint Shaikh Ibrāhīm Chishtī in a chronogram.
212	Grave of Nādān Shāh. Sides.				Arabic, Thulth	Quranic verses only.
213	Slab on the headside	....	....	....	Do.	Part of a Quranic chapter.
214	Maḥalla Manṣūrnagar. Building known as Kāẓimain. Slab over the entrance to the main tomb.	Nawab of Audh	Sulṭān-i-'Ālam (Wājid 'Alī Shāh).	A.H. 1269=1852-53 A.D.	Persian, verse, Nasta'līq.	Records the construction of the replica of the tomb at Kāẓimain (in Iraq), by Ghulām Raḍā Khān entitled Sharafu'd-Dawla and his wife Sharafu'n-Nisā Khānam.
215	Slab over the gate of the enclosure	Do.	Do.	Do.	Do.	Same as above.
216	Slab marking a grave inside the tomb			A.H. 1278, Jumādā I 26, Saturday night = 1861 A.D., November 29.	Do.	Records the date of death of Ghulām Raḍā Khān, who on accepting the Shī'a creed was given the title of Sharafu'd-Dawla.
217	Nūrnagar graveyard. Headstone of a grave.			A.H. 1246, Sha'bān 24, Tuesday=1831 A.D., February 8.	Do.	Records the death of Asadu'd-Dawla.

218	Headside of another grave			A.H. 1275, Dhi'l-Hijja, last day, Sunday=1859 A.D., July 31.	Do.	Records the death of Mīrzā Ḥaidar Dilaid-Dawla in a chronogram.
219	Headstone of a third grave			A.H. 1276=1859-60 A.D.	Do.	Damaged. Records the demise of Nawwāb Muḥammad Baig Khān Asadu'd-Dawla and the name of the writer Mīrzā Bahāu'd-Dawla (?) with the poetical surname Shaidā, a brother of the deceased.
220	Headside of a fourth grave			A.H. 1280, Jumādā II 15, Friday=1863 A.D., November 27.	Do.	Records the death of Mīrzā Ja'far 'Alī Khān of Faizābād in a chronogram.
221	Barā Imāmbāra enclosure. Well near the mosque.			A.H. 1249=1833-34 A.D.	Do.	Records the construction of the well in front of the courtyard of the mosque by Āghā Jān.
222	Mahalla Maḥbūbganj. Buggā kī Masjid. Slab over the main door.			A.H. 1245=1829-30 A.D.	Do.	Records the construction of the mosque by Buggā, wife of Walī Khān.
223	Kallan kī Masjid. Slab over outer door.			A.H. 1251=1835-36 A.D.	Do.	Assigns the construction of the mosque to Khairātī.
224	Another mosque. Over the arch in the facade.			A.H. 1266=1849-50 A.D.	Do.	Records the date of the mosque built by 'Alī Bakhsh in a chronogram and the name of the composer, Barq.
225	Masjid-i-Khawāṣṣ. Over the main gate			A.H. 1269, Faṣlī 1260=1852-53 A.D.	Do.	Records the construction of the mosque by Muḥammad Ḥusain and the name of the composer, Barq.
226	Temple. Over the main doorway			Saṁvat 1921=1864 A.D. (1281 A.H.)	Urdu verse, Nasta'līq	Records the construction of the temple, a garden and a house(?) by Gaṅgā Prasād. Also registers the name of the composer and writer, Kālikā Prasād.
	FOREIGN COUNTRIES					
	BURMA					
	AKYAB DISTRICT					
227	**Mrohaung.**—Archaeological Museum. Slab numbered as 8, originally from Thayet, Warittaung pagoda.		**Nāṣir, son of Manṣūr Shāh.**	A.H. 900, Ramaḍān, 19=1495 A.D., June 13.	Persian, Naskh	Estampage worn out. Full purport is not clear. Seems to form the text of royal order, issued on representation by a person (seeking more personal rights?) by the king. Written by Qāḍī 'Aṭā Malik Naṣīr.
228	Slab numbered as 7, originally from Manawhari Tank, Mrohaung.				Arabic, Naskh	Fragmentary. An epitaph. Refers to the completion of the construction of the tomb of Akāl Khān.
229	Slab numbered as 10, originally from Lamyethana pagoda, Mrohaung.				Do.	Fragmentary. Religious texts only.

E.—Coins and Seals, 1958-59

Sl. No.	Place of Deposit	Dynasty	King	Date	Language and Script	Remarks
	MADHYA PRADESH SHAHDOL DISTRICT					
1	**Shahdol.**—Coins from the Collector. No. 1.	Quṭb Shāhī of Gōlkoṇḍa.	'Abdu'llāh Quṭb Shāh(?).	1068 A.H. (=1657-58 A.D.)	Persian	Copper, round. Wt. 160 grs. S. ·75″. *Obverse*—Legend—*Ḍarb-i-Dāru's Sal*[*ṭanat*] *Haid*[*arābad*], 'The mint, is the capital, Haidarābād.' *Reverse*—Legend—*Khatama* [*Bi 'l-Khair*]*'wa's Sa'adat 1068*, 'May it end with bliss and happiness. A.H. 1068.' Does not bear the name of any king, but may be assigned to 'Abdu'llāh Quṭb Shāh of Gōlkoṇḍa (1626-72 A.D.). Cf. *Numismatic Supplement*, No. XI, p. 317.
2	Do. No. 2	Do.	Do.	Do.	Do.	Copper, round. Wt. 147 grs. S. ·8″. *Obverse* and *Reverse*—As on No. 1.
3	Do. No. 3	Do.	Do.	Do.	Do.	Copper, round. Wt. 147 grs. S. ·8″. *Obverse* and *Reverse*—As on No. 1.
4	Do. No. 4	Do.	Do.	Do.	Do.	Copper, round. Wt. 151 grs. S. ·8″. *Obverse* and *Reverse*—As on No. 1.
5	Do. No. 5	Do.	Do.	Do.	Do.	Copper, round. Wt. 150 grs. S. ·8″. *Obverse* and *Reverse*—As on No. 1.
	MADRAS NILGIRIS DISTRICT					
6-16	Coins in the Collection of the Government Epigraphist for India, Ootacamund. [Continued from *A.R. Ep.*, 1957-58, No. E 77]. Nos. 78-88.					Copper, round. Nos. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Wt. 19, 23, 30, 32, 32, 35, 35, 37, 38, 38, 45 grs. S. ·5, ·4, ·6, ·5, ·5, ·5, ·5, ·5, ·5, ·6, ·5 inches. *Obverse :* Elephant to left. *Reverse :* Squares formed by intersecting double lines with V-shaped symbol inside.

17-24	Do. Nos. 89 96	.				Copper, round. Nos. 17, 18, 19, 20, 21, 22, 23 24. Wt. 29, 31, 33, 34, 35, 36, 36, 38. grs. S. ·5, ·4, ·6, ·5, ·5, ·5, ·5, ·5 inches. *Obverse :* Elephant to left, with uplifted tail. *Reverse :* As on Nos. 6-16.
25-27	Do. Nos.87-99	.				Copper, round. Nos. 25, 26, 27. Wt. 25, 29, 30 grs. S. ·4, ·45, ·45 inches. *Obverse :* As on Nos. 17-24 above. *Reverse :* As on Nos. 6-24 but with X-shaped mark in place of the V-shaped one.
28	Do. No. 100	.				Copper, round. Wt. 33 grs. S. ·5". *Obverse :* As on Nos. 17-24. *Reverse :* As on Nos. 6-27, but with the numeral 4 instead of the V or X symbol.
29-38	Do. Nos. 101-110 .	.				Copper, round. Nos. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. Wt. 24, 30, 33, 33, 33, 34, 35, 35, 38, 42 grs. S. ·5, ·55, ·5, ·5, ·5, ·5, ·45, ·5, ·5, ·6 inches. *Obverse :* Elephant to left with riders(?), within pellet border. *Reverse :* Sun and oresent-moon within a heart-shaped design.
39-46	Do. Nos. 111-18 .	.			....	Copper, round. Nos. 39, 40, 41, 42, 43, 44, 45, 46. Wt. 25, 26, 28, 28, 30, 32, 33, 35 grs. S. ·5, ·5, ·5, ·5, ·45, ·5, .55, ·6 inches. *Obverse :* Bull with riders (?), within pellet border. *Reverse :* *Śrī* (in Kannaḍa) within pellet border.

E.—Coins and Seals, 1958-59—*contd.*

Sl. No.	Place of Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
	MADRAS—*concld.*					
	NILGIRIS DISTRICT—*concld.*					
47-48	Coins in the Collection of the Government Epigraphist for India. Ootacamund. [Continued from *A. R. Ep.*, 1957-58, No. E 77.] Nos. 119-20.					Copper, round. Nos. 47, 48. Wt. 36, 37 grs. S. ·6, ·5 inches *Obverse* : Elephant to left with uplifted tail, within pellet border. *Reverse* : Some unidentifiable designs.
49	Do. No. 121					Copper, round. Wt. 31 grs. S. ·5". *Obverse* : An animal to right. *Reverse* : Unidentifiable design within pellet border.
50	Do. No. 122 .					Copper, round. Wt. 29 grs. S. ·45". *Obverse* : Horse with riders to left, one of the front legs raised. *Reverse* : Letter *vi* in Kannaḍa.

F.—Photographs

Serial No.	Locality	Description	Size
3862	Davangere, Chitaldoorg Dist., Mysore.	Plates of Kadamba Ravivarman, (*Arch. Surv. Mys.*, A.R., 1933, Plate XXII).	Quarter
3863		Portrait of N.P. Chakravarti	Do.
3864	Warangal fort, Warangal Dist., A.P.	Inscription of Gajapati Raghudēva (2 parts).	Half
3865	Bhāturiyā, Rajshahi Dist., E. Pakistan	Bhāturiyā Inscription of Rājyapāla	Do.
3866		Manuscripts received from the Northern Circle, Department of Archaeology.	Do.
3867	Mahudi, Sehore Dist., M.P.	Mahudi Copper-plate Grant of Paramāra Bhōja.	Do.
3868	Do.	Do.	Do.
3869	Paya, Lohit Frontier Division, NEFA.	Inscription from Tāmrēśvarī temple	Do.
3870	Pāṇḍukēśvar, Garhwal Dist., U.P.	Plate of Lalitaśūra, Year 22	Do.
3871		Seal of the Grant of Trilōchanapāla	Do.
3872		Coin of Bhairavasiṁha	Do.
3873	Girnār, Junagadh Dist., Bombay	Rock Edicts III-V of Aśōka	Do.
3874	Do.	Rock Edicts VI-VIII of Aśōka	Do.
3875	Do.	Rock Edict XIII of Aśōka	Do.
3876	Delhi-Tōprā (originally)	Pillar Edicts I-III of Aśōka	Do.
3877	Do.	Pillar Edict VII of Aśōka	Do.
3878	Girnār	Rock Edict XIV of Aśōka	Do.
3879	Delhi Toprā (originally)	Pillar Edict IV of Aśōka	Do.
3880	Do.	Pillar Edict V of Aśōka	Do.
3881	Māndhātā, Nimar Dist., M.P.	Amarēśvar Temple Inscription : Śivamahimnastōtra	Do.
3882	Poona, Bombay	Plates of Queen Prabhāvatiguptā, Year 13 (*Ep. Ind.*, Vol. XV, Plate)	Do.
3883	Dudia, Chindwara Dist., M.P.	Plates of Pravarasēna II	Do.
3884		Clay Seal of Kumāragupta	Do.
3885	Dudia	Plates of Pravarasēna II	Do.
3886	Ganj	Vākāṭaka Inscription	Do.
3887	Ajaṇṭā, Aurangabad Dist., Bombay	Vākāṭaka Inscription from Cave XVI (*Ep. Ind.*, Vol. XXVI, Plate).	Do.
3888	Indore, M.P.	Plates of Pravarasēna II (*Ep. Ind.*, Vol. XXIV, Plate).	Do.
3889	Bālāghāt, M.P.	Plates of Pravarasēna II.	Do.
3890	Bamhanī, old Rewa State	Plates of Pāṇḍava Bharatabala	Do.
3891	Basim, Akola Dist., Bombay	Plates of Vindhyaśakti II	Do.
3892		Incomplete grants of Pravarasēna II, Sets A and B (*Ep. Ind.*, Vol. XXIV, pp. 260 ff.)	Do.
3893	Wadgaon, Chanda Dist., M.P.	Plates of Vākāṭaka Pravarasēna II (*Ep. Ind.*, Vol. XXVII, pp. 74 ff., Plate)	Do.
3894		Kōthuraka Grant of Pravarasēna II, Year 2, (*Ep. Ind.*, Vol. XXVI, pp. 155 ff., Plate)	Do.
3895	Pattan	Plates of Pravarasēna II	Do.
3896	Do.	Do.	Do.
3897	Tirodi	Plates of Pravarasēna II	Do.
3898	Nāgārjunikoṇḍa, Guntur Dist., A.P.	Inscribed foot-print slab	Quarter

F.—Photographs—*contd.*

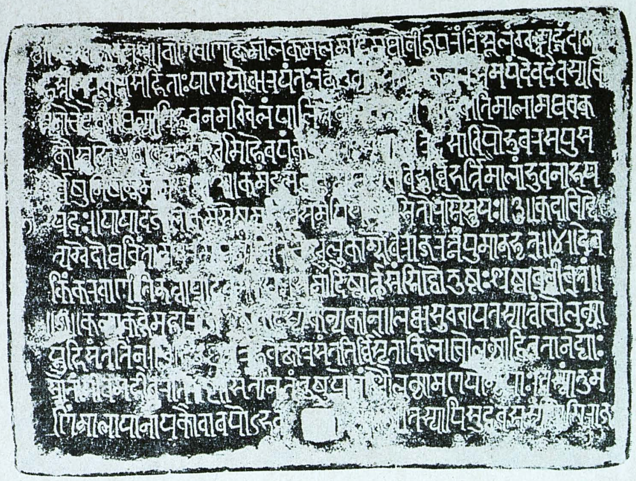
Serial No.	Locality	Description	Size
3899	Ajaṇṭā	Inscription in Cave XVII	Half
3900	Mallār, Bilaspur Dist., M.P.	Seal of Plates of Jayarāja	Do.
3901	Do.	Seal of Plates of Vyāghrarāja	Do.
3902	Nimbāḷ, Bijapur Dist., Mysore	Seal of Plates of Kalachuri Saṅkama	Do.
3903	Daḷavāypuram, Tirunelveli Dist., Madras.	Seal of Plates of Parāntaka Vīranārāyaṇa Śaḍaiyaṉ (*A.R. Ep.*, 1958-59, No. A 14).	Do.
3904	Hāthigumphā, near Bhubanēśwar, Puri Dist., Orissa.	Inscription of Khāravēla, Section A	Do.
3905	Do.	Do—Section B	Do.
3906	Do.	Do.—Section C	Do.
3907	Do.	Do.—Section D	Do.
3908	Delhi-Tōprā	Pillar Edict VI of Aśōka	Do.
3909	Kandahār, Afghanistan	Inscription of Aśōka (*East and West*, IX, Nos. 1-2, Plate).	Do.
3910	India Office, London	Plate of Dēvasēna (*N. Ind. Ant.*, Vol. II, Plate).	Do.
3911	Nāchnē-kī-talāī	Inscription of Prithivīshēṇa (*CII*, Vol. III, Pl. XXXIII A).	Do.
3912	Barhut, Satna Dist., M.P.	Bharhut sculptures (Barua, *Bharhut*, Vol. III).	Do.
3913	Do.	Do.	Do.
3914 / 3914A		Kalachhala Inscription of Īśvararāta and a coin (Allan, *Coins of Ancient India*, Pl. IV. 15).	Do.
3915	Manthēna, Srikakulam Dist., A.P.	Plates of Chōḍagaṅga, Plate I	Quarter
3916	Do.	Do.—Plate II a	Do.
3917	Do.	Do.—Plate II b	Do.
3918	Do.	Do.—Plate III a	Do.
3919	Do.	Do.—Plate III b	Do.
3920	Mallār, Bilaspur Dist., M.P.	Seal of Plates of Pravararāja	Do.
3921	Mathurā, U.P.	Inscription of Year 92	Do.
3922	Kandahār, Afghanistan	Greek Inscription of Aśōka (*Journal Asiatique*, Vol. CCXLVI, Plate IV).	Do.
3923	Do.	Aramaic Inscription of Aśōka (ibid., Plate V).	Do.
3924	Daḷavāypuram, Tirunelveli Dist., Madras.	Plates (with seal and ring) of Parāntaka Vīranārāyaṇa Śaḍaiyaṉ (*A.R Ep.*, 1958-59, No. A 14).	Full
3925	Talcher, Dhenkanal Dist., Orissa	Plate of Gayāḍatuṅga, Reverse	Quarter
3926	Do.	Do.—Obverse	Do.
3927	Maṇḍkilā Tāl, Nagar, Tonk Dist., Rajasthan	Inscription of V.S. 1043	Do.
3928	Padmanābhapuram, Kanyakumari Dist., Madras	Padmanābhapuram Museum Inscription	Do.
3929	Aṇaji, Dharwar Dist., Mysore	Inscription of Rāshṭrakūṭa Amōghavarsha (*A.R. Ep.*, 1958-59, No. B 530).	Do.
3930	Chitōrgaḍh, Rajasthan	Fragmentary Inscription (ibid., Nos. B 742-43).	Do.
3931	Manthani, Karimnagar Dist., A.P.	Inscription (A and B) of Kākatīya Gaṇapati (ibid., No. B 100).	Do.
3932	Do.	Do. (C and D) Do.	Do.
3933	Tārāchaṇḍī, Shahabad Dist., Bihar	Tārāchaṇḍī Rock Inscription of Pratāpadhavala. Ibid., B-153.	Do.

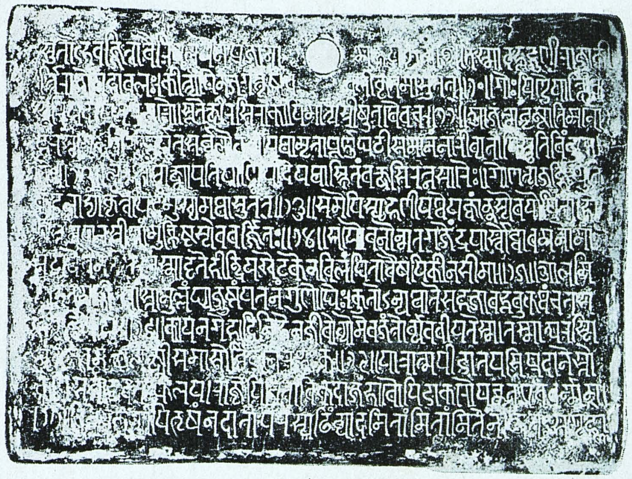
F.—Photographs—*concld.*

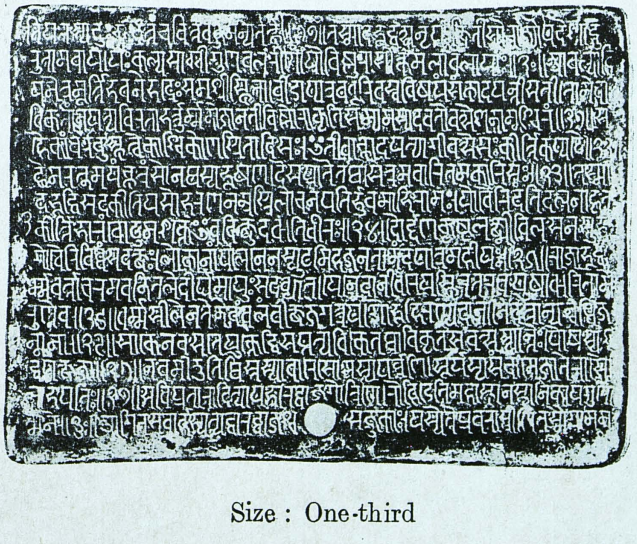
Serial No.	Locality	Description	Size
3934	Hmawza (Khin ba's mound), Burma . .	Silver-gilt Stūpa (*ASI, A.R.*, 1926-27, Plate XXXVIII).	Quarter
3935	Do. .	Gold image of Buddha (*ASI, A.R.*, 1926-27, Plate XLI).	Do.
3936	Hmawza (Bawbawgyi Pagoda), Burma .	Fragment of an inscription (*ASI, A.R.*, 1911-12, Plate LXVIII).	Do.
3937	Do. .	Funeral Urn in Stone (*ASI., A.R.*, 1911-12, Plate LXIX).	Do.
3938	Chachoripara, Buckergange Dist., East Pakistan.	Image of Rēvanta (*ASI, A.R.*, 1928-29, Plate LIV).	Do.
3939	Karchelia (near Bardoli), Surat Dist., Bombay.	Plates of *Yuvarāja* Śryāśraya Śīlāditya, Plate I.	Do.
3940	Do. .	Do.—Plate II. .	Do.

MGIPC—S1—3 DGA/60—27-3-63—450.

CHARTER OF TRILŌCHANAPĀLA OF LĀṬA (No. A 4)







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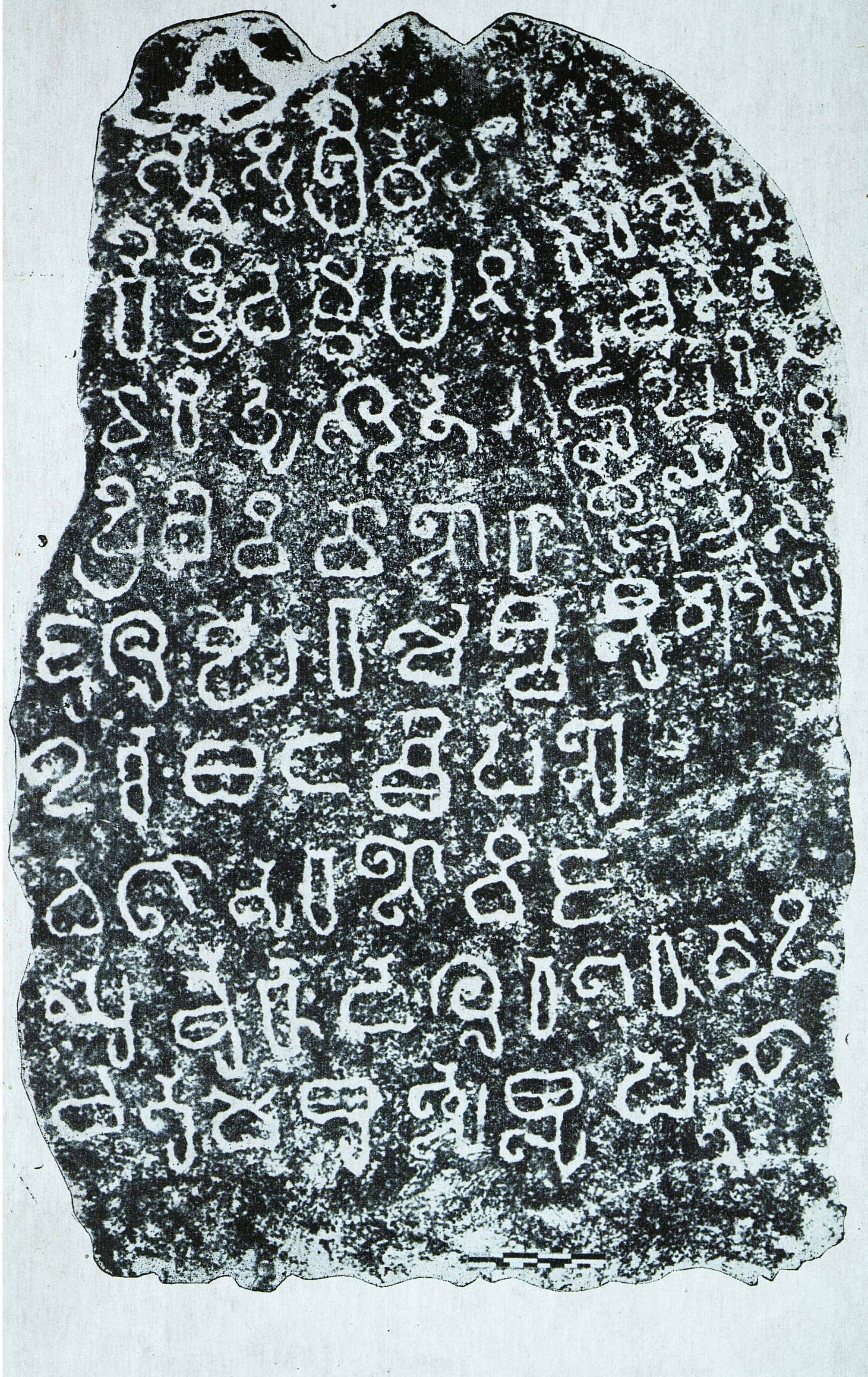
INSCRIPTION OF WESTERN CHALUKYA KĪRTTIVARMAN (No. B 23)

A



B

(from Photographs)

VAṬṬEḶUTTU INSCRIPTION FROM ŚUCHĪNDRAM (No. B 450)

(from Photograph)

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திருமலை. இ.
TED BY
MALAI I.A.S. (I

KACHAVI INSCRIPTION OF RĀSHṬRAKŪṬA DHRUVA (No. B 558)

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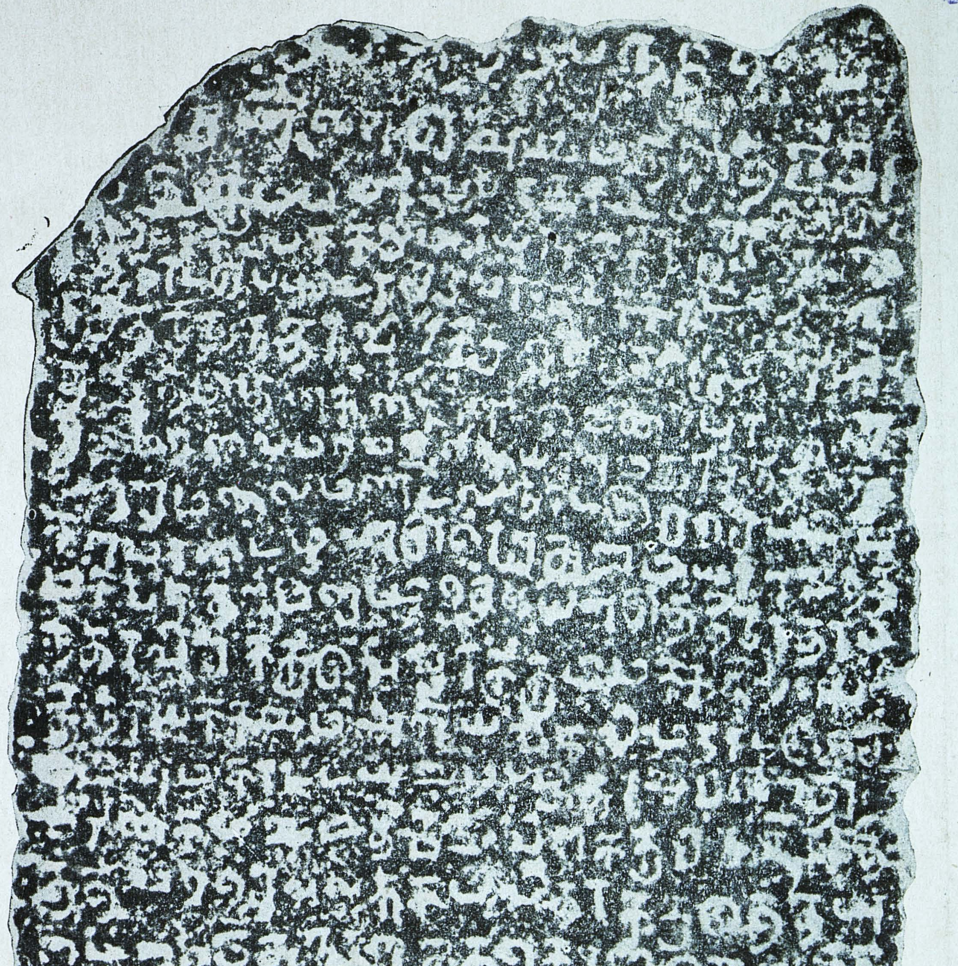
EASTERN GAṄGA RECORD IN TAMIL LANGUAGE (No. B 110)



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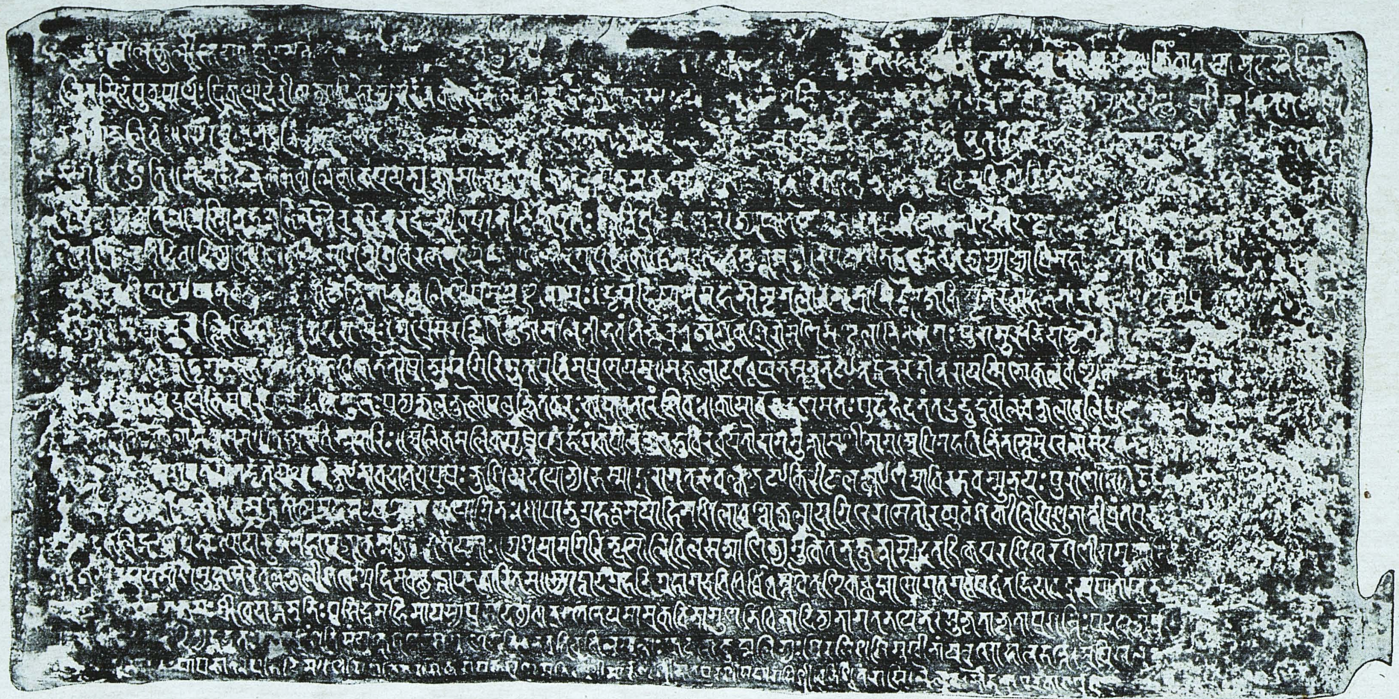
ĒKLIṄGJĪ INSCRIPTION (No. B 786)



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List of Agents for the sale of Government of India Publications as on 7-12-56—*contd.*

JODHPUR—*contd.*
Chopra Brothers, Tripolia Bazar.
Mahesh Book House (R).
JUBBULPORE—
Modern Book House, Jawaharganj.
JULLUNDUR CITY—
Hazooria & Sons, Mai Hiran Gate.
Jain General House.
University Publishers.
International Book & News Co., G. T. Road (R).
KANPUR—
Advani & Co.
Sahitya Niketan.
Universal Book Stall, The Mall.
KARNAL—
Malhotra & Co.
KHANDWA—
The Suresh Trading Co.
KHURJA—
Bharati Mandir, 31-C, Nai Basti.
KOLHAPUR—
Maharashtra Grantha Bhander (R).
KODARMA—
The Bhagwati Press, P.O. Thumsitelaiya.
KOTTAYAM—
The Vidyarthi Mittram Book Depot, P.B. No. 8.
KUMTA—
S. V. Kamat.
KAPASAU (RAJASTHAN)—
Namdhar Brothers (R).
KURNOOL—
Fineland Agencies (Regd.).
KOZHIKODE—
K. P. Brothers (R).
LUCKNOW—
Balkrishna Book Co., Ltd., Hazratganj.
British Book Depot, 84, Hazratganj.
Law Book Agency, 29-A, Katchery Road.
Ram Advani, Hazratganj.
Universal Publishers Ltd., Plaza Bldgs.
Upper India Publishing House Ltd., Literature Palace.
Soochna Sahitya Depot (State Book Depot (U. P.)).
LUDHIANA—
Loyall Book Depot.
Mohindra Brothers (R).
MADRAS—
Accounts Test Institute, P.O. 760, Egmore.
C. Subhiah Chetty & Co., Triplicane.
Higginbothams.
K. Krishnamurty, Mount Road.
Presidency Book Supplies, 8, Pycrofts, Triplicane.
**Supdt., Govt. Press, Mount Road.*
Varadhachary & Co.
Simham Publishing Co.
MADURAI—
E. M. Gopal Krishna Kone, North Chitra Street.
Viveka Nanda Press, 48, West Masi Street.
MANDSAUR—
Sikhwal News Agency.
MANGALORE—
U. R. Shenoy & Sons, Car Street.
MASULIPATNAM—
Triveni Publishers.
M. Seshachalam & Co.
MEERUT—
Hind Chitra Press.
Lyall Book Depot, Chhipi Tank.
Universal Book Depot.
Prakash Educational Stores.
MORADABAD—
National Book Depot.
MYSORE—
H. Venkataramiah & Sons, New Statue Circle.
J. Nanumal & Sons, Lansdown Bldgs.
Chandra Stores, New Statue Circle (R).
NAGPUR—
**Supdt., Govt. Ptg. (M.P.).*
New Book Depot, Modi No. 3, Sitabuldi.
Western Book Depot.
NAINITAL—
Consul Book Depot.
NEW DELHI—
Ajmeri Gate Paper & Sty. Mart, 1/6B, Block, Ajmeri Gate Extn.
Amrit Book Co., Connaught Circus.
Bhawnani & Sons, Connaught Place.
Central News Agency, Connaught Circus.
Empire Book Depot, 278, Aliganj Lodhi Road.
English Book Stores, 'L' Block, Connaught Circus.
Faqir Chand Marwah & Sons, Khan Market.
Jain Book Agency, Connaught Place.
Luxmi Book Store (R).
Hind Book House (R).
Jayna Book Depot Bank Street, Karol Bagh.
Navjug Traders, Original Road, Karol Bagh.
NEW DELHI—*contd.*
Oxford Book & Stationery Co., Scindia House.
Ram Krishna & Sons (of Lahore), 13/13, Connaught Place.
Raj Book Depot, 1, Bengali Mal Market.
Saraswati Book Depot, 15, Lady Hardinge Road.
Sikh Publishing House Ltd., 70/C, Connaught Place.
Mehra Brothers, 50-G, Kalkaji.
Suneja Book Centre, 24/90, Connaught Circus.
Tenaja Book & Stationery Mart, Raisina Road.
United Book Agency, 47, Amritkaur Market, Paharganj.
Venus Sales Corpn. (R), Karol Bagh, New Delhi.
ONGOLE—
Shri D. Sreekrishnamurthy, Prop. Abhyudaya Book Circulating Co.
PATHANKOT—
The Krishna Book Depot.
PATIALA—
Jain & Co., Bazar Shah Nashin.
**Supdt., Bhupendra State Press.*
PALGHAT—
Shri V. K. Ramalingam, Vadakkanthara (R).
PATNA—
Book Centre, Near B. N. College.
Pahuja Brothers, Rajendra Path (R).
Scientific Book Co. (R).
Novelty & Co. (R).
**Supdt., Govt. Printing, Bihar.*
J. N. P. Agarwal & Co., Padri-ki-Haveli.
Lakshmi Trading Co., Padri-ki-Haveli.
Moti Lal Banarsi.
POONA—
Deccan Book Stall, Ferguson College Square Road.
Imperial Book Depot, 266, Main Street.
International Book Service, Deccan Gymkhana.
N. R. Bhalerao, 602, Shanwar Peth.
Raka Book Agency.
PUDUKKATTAI—
P. N. Swaminatha Sivam & Co., East Main Street.
RAJKOT—
Mohan Lal Dossabhai Shah.
RAIPUR—
Kasimud-Din & Sons, Gole Bazar (R).
ROORKEE (U.P.)—
Cambridge Book Depot (R).
RANCHI—
Ideal Book Stores, Main Road.
REWA—
**Supdt., Govt. State Emporium, V.P.*
SAGAR (M.P.)—
Students Book Depot (R).
SECUNDERABAD (DN.)—
Hindustan Diary Publishers.
SHILLONG—
**Supdt., Assam Sectt. Press.*
Chapla Book Stall (R).
SIBSAGAR (ASSAM)—
T. Chuttya (R).
SILCHER (ASSAM)—
Shri Nishith Sen (R).
SIMLA—
Azad Kitab Mahal, Stall No. 13.
J. Ray & Sons (India) Ltd.
Minerva Book Shop, The Mall.
New Book Depot.
**Supdt., Himachal Pradesh Govt.*
Maria Brothers, 94, The Mall, (R).
SIROHI—
Milapchand Balebutmal Haran, Kesar Road.
SONEPAT—
United Book Agency.
SRINAGAR—
The Kashmir Book Shop, Residency Road.
SURAT—
Shree Gajanan Pustakalaya, Lower Road.
TRICHINOPOLY FORT—
S/S. Krishnaswami & Co., Teppakulam.
Palaniappa Brothers, Teppakulam.
TRIVENDRUM—
International Book Depot, Main Road.
**Supdt., Govt. Press, Travancore-Cochin.*
VELLORE—
S. Venkatasubhan, Law Booksellers.
VIJAYAWADA—
Hindustan Diary Publishers.
UDAIPUR—
Vidya Bhawan (R).
VIZAGAPATAM—
Gupta Brothers, Vizia Buildings.
M. S. R. Murty & Co.
Book Centre, 11/97, Main Road.
WARDHA—
Swarajya Bhandar, Bhaji Market.
Govt. of India, Kitab Mahal, Queensway, Opposite India Coffee House, New Delhi. }
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